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THE EPISTLE

OF

The Apostle Paul

TO

ROMANS.

A NEW TRANSLATION, WITH NOTES,

BY

JOHN H. GODWIN,

HON. PROF. NEW COLL., LOND.

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Ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται. Sept.

Justus autem in fide sua vivet. . Vulg.

But the just shall live by his faith. Hab. ii. 4.

TO THE  
STUDENTS OF HIGHBURY COLLEGE  
AND OF  
NEW COLLEGE, LONDON,  
WITH WHOM THIS EPISTLE WAS OFTEN READ,  
AND WHO WISHED THAT OBSERVATIONS OFFERED TO THEM,  
SHOULD BE PRESERVED AND COMMUNICATED TO OTHERS,  
THE FOLLOWING WORK,  
NOW PUBLISHED THROUGH THEIR KINDNESS,  
IS AFFECTIONATELY INSCRIBED  
BY THE AUTHOR.

Fecisti nos ad te, et inquietum est cor nostrum, donec requiescat  
in te. August. Conf.



## P R E F A C E .

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THIS Translation has been made from the common Text, with the corrections which later critical works show to be proper, and which are mentioned in the notes when they are of any importance. Where there is still a diversity of judgment, the reasons for that which is preferred are briefly indicated. A more full statement of evidence for various readings will be found in the Editions of Tischendorf and Tregelles, or in the Commentaries of Alford, De Wette, and Meyer.

The writer has endeavoured to give the sense of the original as closely as possible in modern English; word being put for word, except when this would make the English sentence less clear than the Greek, or suggestive of a different meaning. The letters of S. Paul were addressed to popular assemblies, and it may

therefore be supposed that his words would be generally intelligible without any comment. Some terms and phrases would need explanation to those who knew only the common Greek; but this would not be required by the Christians who were familiar with Hebraistic Greek. To such persons the language of the Apostle would be plain: and the writer has sought to produce a translation equally plain to those acquainted only with modern English. For the amendment of the authorised version fewer changes would be made, since all desire to retain the early and sacred associations of its words. But as these can always be secured by its use, other ends may be properly sought for. The use of common phraseology will help to the clear and correct apprehension of the subjects presented. The retention of obsolete terms, and the use of words with significations which they never have in ordinary discourse, must increase the difficulty of understanding any author, and will cause misunderstanding, whatever accompanying explanations may be made. Much attention has been given to the distribution of the several parts of the Epistle, since on this the meaning of

statements and arguments must often depend ; while the common division into chapters and verses has no authority, and is often manifestly incorrect.

The difficulties of S. Paul's Epistles, and of the other books of the New Testament, do not belong so much to the language, as to the subjects ; and they are to be overcome by the exercise of Christian intelligence, more than by learned criticism. There are in this Epistle passages hard to be understood ; but the greatest difficulties are found, not in its statements, but in inferences deduced from them. Purposes have been attributed to the Apostle of which he has not given any sign, and his words have been interpreted according to arbitrary assumptions. Views of his reasoning are often given which are very illogical ; but for these he is not responsible. Though he claims the authority of an Apostle, he still reasons with those whom he addresses ; but his arguments are often only partial proofs of the conclusions to which they conduct. Sometimes they simply remove objections ; the other evidence being already admitted, its state-

ment was not required. Both reasons and illustrations, following one another, refer at times to the principal subject, and not to that which immediately precedes: and they are to be taken as co-ordinate, and not as subordinate. If these things be regarded, the reasoning will appear in all cases to be correct and conclusive.

The Notes have been written so that they may be understood by all readers. Evidence is offered for whatever can be regarded as a doubtful interpretation; but no authorities are referred to. It would have been very easy to enlarge the notes, and to give some authority in support of whatever is advanced. But the writer wishes to promote the reconsideration of some opinions, which have been long received with little investigation: and for this object the balancing of authorities is of no use. He is willing to admit that many authorities may be quoted against the interpretation given to several passages, and that some views are taken different from those commonly received. But these differences are either only in the form in which truth is stated, or they respect the speculations which have been founded

on apostolic doctrine. These speculations do not really belong to the common faith of Christians, and they have been always matters of controversy. The writings of commentators are valuable, but from them all an appeal may be made to what the Apostle has himself said. Opinions, arguments, and authorities are given in the works before referred to, and in the Commentaries of Stuart, Hodge, Jowett, Olshausen, Tholuck, Lange, and Van Hengel: to which the writer is under great obligation.

The genuineness of this Epistle is so fully established that it is now universally received. We have here unquestionably the views of Christian doctrine and duty, which one of the earliest and most eminent of the preachers of the Gospel presented to one of the most intelligent and influential of the first Christian societies. We see the importance which he attributed to Faith, —not in any restricted sense, but with the wide application which belongs to Trust in God, both in the Old and in the New Testament. The Gospel of Christ is commended as of inestimable value, because it is the Divinely appointed means

for producing and perfecting this Faith. They who have faith in God, and in Christ, at once become Right. They are judged to be right in character and position, being approved as upright, and declared to be in the right way for all good. As by faith they are set right, really and judicially, so being by the same faith united to Christ, they are renewed by the Divine Spirit, released from the dominion of Sin, and raised, through the discipline of service and suffering, to the everlasting blessedness of the children of God. All the wrong and misery of men, according to the Apostle's doctrine, result from the want of Faith; and all the excellence and happiness possible for men, are its fruit and reward.

When so much is shaken in the convictions of many minds, and supports once trusted are found to fail; it is well to turn to the truths which cannot be shaken, and to rest on the foundation which can never be moved

J. H. G.

HAMPSTEAD, 1873.

# INTRODUCTION.

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## I.

### AUTHORSHIP.

THE Epistle is professedly that of the Apostle Paul, being dictated by him. i. 1 ; xvi. 22. Besides the salutation, it is proved to be his by its agreement with his style and opinions, his character and circumstances. It has been attributed to S. Paul from the first, all early Christian writers acknowledging it, and the most sceptical critics of modern times admitting its genuineness. The references to his travels present several coincidences with the record of S. Luke, and would alone establish the authenticity of the Epistle, and of the history. Similarities of thought and language are found here to all the Epistles of S. Paul, but especially to those written to Galatians and Corinthians. The same subjects are brought forward, and the sentiments are the same ; while there is just the difference which belongs to the different relation in which the Apostle stood to churches which were founded by him, and where he was known by all ;

and a church which had been formed independently of his ministry, and where he was personally known only by those whom he had met in other places. Allusions to this epistle are found in Clemens Rom., and Theophilus; and it is quoted as S. Paul's, by Irenæus, Clemens Alex., and Tertullian. The references are given in the works of Dr. Lardner, Dr. Davidson, and Dean Alford; and the coincidences are shown in Paley's "*Horæ Paulinæ.*"

## II.

### ROMAN CHRISTIANS.

Every part of the letter shows that it was written to Christians, and that these were partly of Jewish, but mostly of Gentile origin. They are collectively described as Gentiles, and S. Paul states that he addressed them, because he was the apostle of Gentiles. i. 5, 13; xi. 13; xv. 15. Many had some previous knowledge of the religion of the Jews, were acquainted with their sacred books, and their common opinions. In most places proselytes to Judaism were among the first converts to Christianity. That there were some of Jewish origin, appears from the way in which the Apostle refers to those who were, with himself, natural descendants of Abraham, iv. 1; and at one time in subjection to the law of Moses. vii. 1—6. But though the letter is addressed to Christians, it is plain that many things were written for the instruction, directly or indirectly



of those who were not such; both Jews and Gentiles. ii. 1, 17, 24. It is not known by whom the Gospel was first preached at Rome, but it was probably brought there by some of the Hellenistic Jews, who were in Jerusalem at the festival of Pentecost. Acts ii. 10. That the church had existed many years, appears from the wide repute which it had obtained, i. 8; xvi. 19; and from the reference made to the time which had passed since the beginning of their Christian faith. xiii. 11. Aquila and Priscilla left Rome on account of the edict of Claudius; and they were probably Christians at that time, since they are referred to simply as becoming the companions of Paul at Corinth, and not as converted by him. xvi. 3; Acts xviii. 2. Andronicus and Junia are mentioned as his kindred, who were Christians before him. xvi. 7. Neither S. Paul nor S. Peter visited Rome till many years after the formation there of a Christian church. That the Roman Christians were more influenced by the followers of S. Paul, than by those of S. Peter, or any other Apostle, would naturally result from the sphere and character of his ministry. The Christians of Rome are referred to, Acts xviii. 2; xxviii. 15; and they are mentioned by Tacitus, Ann. xv. 44; and by Suetonius, Claud. 25, Nero. 16.

The Jews in Rome were much more numerous, and they held themselves apart from the Christian society, to which a few had withdrawn. They could not be ignorant of its existence, though they did not care always to acknowledge it. Acts xxviii. 22. Josephus states that eight thousand Jews who were in Rome,

joined the embassy of fifty persons, who brought complaints to Augustus of the conduct of Archelaus. Ant. xvii. 11.

### III.

#### OCCASION OF THE EPISTLE.

The particular occasion of this letter seems to have been the postponement of a visit which the Apostle had purposed. As the Gospel had been proclaimed to them by others, and he preferred teaching where it was not yet known; he did not wish to remain long in Rome, but intended to visit the brethren there on his journey to Spain. i. 12; xv. 22; Acts xix. 21. His labours in Asia Minor, Macedonia, and Greece had hitherto prevented the accomplishment of his purpose; and now it was again deferred by a journey from Corinth to Jerusalem, required by the collection for the poor there, which he had promoted in many places. xv. 25; 1 Cor. xvi. 1; 2 Cor. ix. 1. Because he could not go to them, he wrote what he desired to say, as the Apostle of the Gentiles; and an opportunity of sending the letter was afforded by the journey of a Christian lady, for whom he wished to gain the assistance of friends in Rome. The general occasion of the writing of this letter was that which prompted all the labours of the Apostle,—the desire to honour and serve the Lord Jesus Christ, and to promote the moral and religious welfare of men in every country.

## IV.

## PURPOSE AND PLAN.

The general purpose of the letter is also declared by the Apostle. He sought to establish the Roman converts in the faith of the Gospel, and to contribute to their Christian improvement, happiness, and usefulness, by the increase of faith, hope, and love. i. 11; xv. 13. This he regarded as his duty, especially because he was an apostle for the Gentiles; but he hoped to serve Jewish Christians; and also to win to the Christian faith, both his countrymen who were still opposed to the Gospel, and Gentiles to whom it was unknown. xi. 13; xv. 16, 29. He therefore declares the Gospel, as he was wont to preach it, stating its accordance with Old Testament Scriptures, showing that it was needed by all, and that it was designed for all.

After a salutation which points to the chief subjects of the letter, the Apostle gives some personal statements to account for his writing, and to secure a favourable acceptance of his instructions. He thus introduces the principal theme of the Epistle,—the Divine power of the Gospel for the salvation of men, through the Faith which it exhibits, and requires, and was designed to produce. Ch. i. 1—17.

After this introduction, the guilt and misery of Gentiles and Jews are first stated and described. The

wickedness of both is shown to result from their unwillingness to trust God ; and the punishment of both is shown to be deserved,—that of the heathen, notwithstanding their partial ignorance ; and that of the Jews, notwithstanding their peculiar privileges. i. 18—iii. 20.

Then the deliverance is set forth which God had sent to the world by Jesus Christ. His death was for the redemption of mankind, and His salvation being through faith was equally for Gentiles and Jews. All who have Faith are declared to be right with God. This is confirmed by the example of Abraham, whose acceptance proves the sufficiency of faith in God. The certainty of Christian hope is shown from the love of God as seen in the death of Christ, and from the experience of all who have faith in Him. The extent of the salvation of Christ is illustrated by the sentence on mankind, which was occasioned by the transgression of Adam. iii. 21—v. 21.

The further exhibition of the influence of Christian Faith is presented in a series of discussions, commencing with the sixth chapter. The questions proposed are not those of an imaginary opponent, but inquiries which would naturally arise in the minds of thoughtful persons, respecting sin and faith, the Law and the Spirit, sonship and sufferings. By the answers given to these questions, difficulties are removed, and the excellence of the Gospel is more fully manifested. It is shown that though Sin has been the occasion of new favour from God, yet with Christian Faith it must be forsaken and resisted even unto death.

This is confirmed by common experience and prudence, which, as well as Christian affection, testify that this is the better course. Law has been the occasion of sin and death, yet it is proved to be holy and good. It is, however, unable to preserve men from evil, and can only prepare for this deliverance. Through Jesus Christ alone there is a complete salvation for all who have faith in Him, they receiving the Divine Spirit which gives life and freedom for the service of God, and the blessedness of His children. Human afflictions are a part of the Divine plan for the redemption of the human race, and all things will be subservient to its accomplishment. vi. 1—viii. 39.

These are subjects of universal interest and importance, and having brought the consideration of them to a triumphant conclusion, the Apostle proceeds in the ninth chapter to other difficulties, arising out of the relation of Jews in general to the Gospel of Christ. Their rejection of Christianity might seem to be adverse to its truth and power, but it was not really so, being in accordance with history and prophecy. Their condition was not inconsistent with the faithfulness of God, for the promises were only to the spiritual offspring of Abraham; and Jewish privileges were gratuitous. Nor was the punishment of Jews contrary to the justice of God, for it belonged to Him to determine the conditions of His favour; and the punishment of wicked men does not become unjust, because they with the good contribute to the accomplishment of Divine purposes. The cause of the rejection of Jews is declared to be their want of

faith in God. Their conduct was like that of their forefathers, and would be overruled for good. Gentiles would receive the Christ whom Jews rejected; and at last both Jews and Gentiles would be brought to possess the same Faith, to receive the same Mercy, to acknowledge one Lord and Saviour, one God and Father of all. ix. 1—xi. 36.

After this statement and defence of the Gospel, the Apostle advances in the twelfth chapter to the consideration of Christian duties. The principles of the Christian life are first stated, with their application to the relations of Christians to one another, and to the world. xii. The duties to political authorities are next noticed, and connected with Christian lessons of universal application. xiii. The controversies between those who observed Jewish rules, and those who neglected them, are then referred to; and directions are given which show how truth and peace, freedom and love, may always be maintained and promoted. Copying His example whom they all acknowledged to be their Lord and Saviour, they would unitedly honour the God and Father of Jesus Christ, and receive through Him all spiritual blessings, with the joyful hope of a common salvation. xv. 13.

After these statements, doctrinal and practical, the Apostle returns to his personal affairs, again referring to his apostolic office, and his purposed journeys. Salutations to many, probably to all with whom he was acquainted, conduct to the close of the letter. A few words of caution are added, with the greetings of his

companions, and the Epistle ends with an ascription of praise similar to the salutation at the beginning. xvi. 27.

The plan of the Epistle will be more readily seen in the Table of Contents which follows it. Every part is in orderly connexion, the sequence of subjects being perfectly just, the transitions equally natural and striking; and the whole serving to illustrate and confirm the Apostle's statement,—*that the Gospel of Christ is the power of God to salvation in all who have Faith.*

Various purposes have been attributed to the Apostle, as the chief design of the Epistle, which are either quite imaginary, or only subordinate to its principal end. Thus some have supposed that its first purpose is, to prove that all men have sinned; and that release from punishment comes only through the suffering of Christ in their stead, this maintaining the authority of Law, and displaying the retributive justice of God.—Some have supposed that the chief design is to account for the wickedness and misery of men, by declaring their relation to Adam.—The rejection and restoration of the Jews, have by others been regarded as the principal theme.—By some the reconciliation of the Jewish and Gentile parties in the church at Rome, has been taken as the main object of the Apostle. All these views appear to be inconsistent with the contents of the Epistle, when the whole is considered. Much that is said is unaccountable on any of these suppositions, and equally so, what is not said. The Sin which is chiefly referred to, is present irreligion and wickedness. The

Law which is contrasted with the Gospel, is always the law of Moses. The Faith which is so much commended, is a practical trust in God, sometimes produced, and always perfected, by the knowledge of Jesus Christ. The reference to Adam is incidental, and illustrates the extent of the salvation of Christ. The rejection and restoration of the Jewish nation, however important these events might be, are plainly subordinate to the principal theme, if the connexion be regarded. And the duties of the two parties in the church at Rome, are referred to as branches of Christian morality. The introductory salutation, and the concluding doxology, show the principal subjects and ends of the whole Epistle. All that is said is to promote the submission and obedience of Faith,—the safety and peace and hope, the love and righteousness and holiness, which come from the knowledge of the love and righteousness of God, given to men through Jesus Christ.

## V.

## TIME AND PLACE.

The reference to his journey to Jerusalem, with the contributions of churches in Macedonia and Achaia, and the mention of persons and places, indicate the time when, and the place where, this letter was written. xv. 25; 1 Cor. xvi. 4; Acts xx. 2. S. Paul was then at Corinth, on his second visit to Greece, A.D. 58. He had been westward to the borders of Illyricum; he was



now staying in the house of Gaius, a resident at Corinth, xvi. 23; 1 Cor. i. 14; and he was associated with Erastus, the steward of the city. xvi. 23; 2 Tim. iv. 20. Phœbe, on whose behalf the Apostle wrote to his friends at Rome, resided at Kenchrea, the eastern port of Corinth. xvi. 1. After writing the second Epistle to Corinthians, the Apostle went to Corinth, and stayed three months with brethren in that city, and other parts of Greece. Acts xx. 2. He thence travelled to Jerusalem, not going by sea as he first proposed, but returning through Macedonia. In this journey he had many forebodings of the persecutions which awaited him, and which led to the fulfilment of his wish respecting Rome, though not in the way intended. He was taken to Rome as a prisoner, and resided there for more than two years, living in his own house, but bound with a chain; receiving many visitors, and writing his Epistles to Ephesians, Philippians, Colossians, and to Philemon. Acts xxviii. 30.

## VI.

### LANGUAGE.

The Epistle was written in Greek, which was the common speech in most parts of the Roman empire. Its language, as that of all the books of the New Testament, is Hebraistic Greek; which was used by the Jews, and also by the Gentile Christians, who were generally acquainted with the Greek translation of the Old Testament Scriptures.

The Evangelists and the Apostles spoke and wrote the popular language, and the subjects of their discourse were peculiar; therefore classical precedents for their usage of words cannot always be expected; and the evidence of the context, and of parallel passages in their own writings, is chiefly to be regarded. The style of S. Paul is distinguished by its antithetical and parenthetical character, and it is equally impassioned and argumentative. It may be occasionally inaccurate, according to the rules of grammarians, but it has the higher correctness of giving always a forcible utterance to thoughts and sentiments, which sometimes no human language is adequate fully to express.

The labour which has been bestowed on the interpretation of his Epistles, and the influence which they have had for many centuries, sufficiently prove that they require and deserve the diligent study of all Christians. Both children and philosophers may profit by the teaching of the Apostle. Modern science and criticism may correct misrepresentations of his doctrine; but they cannot touch the lessons of Divine wisdom, which through him were delivered to the world.

PART I.

Introductory.

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CH. i., 1—17.

SEC. I.	APOSTOLICAL SALUTATION	-	VER. 1—7.
II.	OCCASION OF WRITING	- - -	8—15.
III.	SUBJECT OF LETTER	- - -	16, 17.

## Words of the Lord Jesus.

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- I. *As my Father has sent me, I also send you.* John xx. 21.
- II. *I will send thee to nations afar off.* - - Acts xxii. 21.
- III. *Have faith in God, and have faith in me.* John xiv. 1.

# TO ROMANS.

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## I.

### SALUTATION.

<sup>1</sup> PAUL, a servant of Jesus Christ, appointed an apostle, having been set  
<sup>2</sup> apart for God's good-message, which

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Part I.—Ch. i. 1—17.—The first three paragraphs are evidently an introduction to the whole epistle. There is an enlarged salutation, 1—7; some expression of the sentiments which occasioned the letter, 8—15; and a brief statement of its principal subject, 16, 17.

Sec. I. Ch. i. 1—7.—The beginning of the letter is in the old epistolary style, giving the writer's name and office, and describing and greeting those to whom he writes. But, as was usual with St. Paul, there is more than this. The mention of the Gospel, for which he was an apostle, leads to some important statements respecting its origin,—its subject,—and its design. These are a commendation of the Gospel, and reasons

He before announced by His prophets in holy scriptures, respecting His Son,<sup>3</sup> —born from David's family, as to the lower nature; marked out to be God's<sup>4</sup> Son in power, as to the Spirit of holiness,

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for the concluding prayer, that those whom he addresses, by whom the Gospel had been received, should increase in all spiritual good.

1. *Paul*.—This was his name as a Roman citizen, and according to the custom of Hellenistic Jews. "*But Saul, who is also Paul.*" Acts xiii. 9. The name was not taken from Sergius Paulus. Acts xiii. 7. The occasion would be inadequate for any one, and unworthy a Christian apostle.

*servant*.—The general relation of a Christian precedes the special relation of an apostle. He does not describe himself as a *slave*, for he speaks of the service of Christ as freedom; and the title, *servant* of the Lord, was one of honour. Gal. i. 10; Josh. i. 1.

*Jesus*.—The name denotes Saviour, corresponding to Joshua, which means God's help. "*Thou shalt call His name Jesus, for He will save His people from their sins.*" Matt. i. 21.

*Christ*.—The title denotes the anointed, or consecrated, corresponding to Messiah; and it was especially applied to prophets, priests, and kings. Luke iv. 18;

by a rising up of the dead,—Jesus Christ  
<sup>5</sup> our Lord; through whom we received  
 favour, and a mission for the obedience  
 of faith among all the Gentiles on  
<sup>6</sup> account of His name,—among whom are

Acts x. 38; John i. 42, ix. 22. Jesus was the Christ; and the terms were combined as a proper name. The common order has been changed in a few MSS. to correspond with the order of some epistles, and for variety.

*apostle.*—The designation of one sent forth as a special messenger, 2 Cor. viii. 23, was generally applied to the disciples who were first sent forth by the Lord, to proclaim His kingdom, and to perform miracles in His name. Luke vi. 13; Acts i. 26. Paul was appointed by Christ to this office. Acts ix. 6, xxii. 21, xxvi. 17; 1 Cor. ix. 1; Gal. i. 12.

*set apart, ἀφωρισμένος.*—He had been separated for the publication of the Gospel, by the purpose and providence of God. Gal. i. 15; Acts xiii. 2.

*Good-message.*—*Εὐαγγέλιον* is a general term, and may denote any announcement of good; but it is commonly used for the glad tidings of salvation by Christ. God is here referred to as its author, the subject being stated afterwards.

*2. before announced, προεπηγγείλατο,* 1 John i. 5.—The

you also, appointed to be Jesus Christ's, —to all in Rome who are beloved of God, appointed to be holy. Favour be to you, and prosperity, from God our Father, and the Lord Jesus Christ.

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Saviour was promised, not the Gospel. This is said to have been declared to Abraham. Gal. iii. 8. It could not be known in former times, so fully as it was made known by Christ and the apostles ; but it was no novelty. It had been revealed in part, even from the beginning, and all preceding ages were a preparation for what was now fully manifested. iii. 21, xvi. 26.

3. *His Son.*—The Gospel respected Him. Jesus, the offspring of Mary, the descendant of David, is called the Son of God. Luke i. 35. He was this, not with reference to merely human attributes, nor on account of relationship to David, nor because of anything of human origin ; but with reference to the spirit He possessed and manifested, and because of the operation of the Divine Spirit, which preceded His birth, was always present in Him, and was communicated by Him.

*lower nature, σάρκα.*—In respect to this—the lower, outward nature, which was simply human—Abraham is said to be the ancestor of the Jews. iv. 1. They were the kindred of Paul, ix. 3; and the Christ was from them. iec 5 The term for *flesh* denotes *humanity*, as a natural procre-



tion, including both what is mental and what is material. Matt. xxiv. 22; Luke iii. 6; John i. 14, xvii. 2; Acts ii. 17; Rom. iii. 20. Jesus Christ possessed a perfect human nature, which was of human origin, though not according to natural laws. As to this, He was of David's family, according to prophecy. Matt. xxii. 42; Luke i. 32, 69; Acts ii. 30; Gal. iv. 4; 2 Sam. vii. 16. The merely human nature is one part of the subject, of which the other part is the spirit of holiness; the two sources being given in the preceding and following expressions—family of David—and Son of God. There is a double antithesis, the first referring to *origin*, and the second to *subject*. By the same words, *κατὰ σάρκα* and *κατὰ πνεῦμα*, the two different causes of birth are referred to in Gal. iv. 29; but here the connexion shows that the reference is to the two parts of one subject. As the causes differ, so do the effects. "*That which is born of the lower nature is a lower nature, and that which is born of the Spirit is spirit.*" John iii. 6.

4. *marked out*, ὀρισθέντος.—The term signifies *bounded, defined*. In other passages it denotes an attribute of the Divine purpose and foreknowledge, ὀρισμένη, Acts ii. 23; and what is shown in facts or expressed in words. Luke xxii. 22; Acts x. 42, xvii. 26, 31; Heb. iv. 7. Here it refers to what is consequent to the resurrection mentioned.

*in power*.—This belongs to the subject immediately preceding, and not to the participle. Jesus Christ was

the Son of God before His resurrection, and evidently so; for though in a condition of apparent weakness, the dead heard His voice and lived. John i. 34, 50; v. 25. But when exalted to heaven, He was more manifestly the Son of God in power. Matt. xxvi. 64; Acts ii. 32, 33; 1 Cor. xv. 43; 2 Cor. xiii. 4.

*Spirit.*—The outward nature and the spirit of holiness are here opposed, being parts of one subject, as the body and spirit are. viii. 10. Similar antitheses with reference to the person of Christ are in St. Paul's words, "*He was manifested in the flesh, justified in the spirit,*" 1 Tim. iii. 16; and in the words of St. Peter, "*Being put to death in the flesh, but made to live in the spirit.*" 1 Peter iii. 18, iv. 6; John xi. 33.

*of holiness, ἁγιωσύνης.*—The apostle speaks of a spirit of servitude, of sonship, of meekness, thus describing states or dispositions of mind. viii. 15; 1 Cor. iv. 21. But evidently more than a holy character is here meant. The corresponding antithesis, *as to the lower nature*, shows that reference is made to the person of our Lord; but the mention of His power, and of the rising of the dead, shows that reference is also made to the spiritual life and holiness which He imparted. That is *holy* which is sacred, separated for God; and if there be a spiritual nature, that which is holy is morally pure and divine, being from and like God. Jesus was *the holy one of God*, Mark i. 24; Acts ii. 27; iii. 14; and men became holy through Him. "*He who consecrates and they who are*

*consecrated are all from One, on which account he is not ashamed to call them brethren.*" Heb. ii. 11. The Spirit of holiness is therefore, not merely the quality of a human mind, but the Divine power which was thus manifested, of perfect excellence and boundless extent. The Spirit of holiness was possessed by Jesus as the Christ of God, and communicated by Him as the Saviour of men. "*The Spirit of the Lord is upon me, because He anointed me to bring good tidings to the poor.*" Luke iv. 18. According to this, and with respect to this, He was the Son of God. "*We are His witnesses, respecting these things, and so is the Holy Spirit which God gave to those obeying Him.*" Acts v. 32.

*rising up, ἀναστάσεως.*—The term is general, not being restricted as resurrection is. Luke ii. 34. After this, and because of this, and by this, Jesus was manifested to be the Son of God in power. James ii. 18.

*of the dead, νεκρῶν.*—The expression is general, there being no pronoun or preposition. It is not *his* resurrection *from* the dead, but simply, a resurrection, or rising up of dead persons. The same words are often used, but never with the sense of a resurrection *from* the dead. This would require a preposition, ἀπὸ or ἐκ. Matt. xiv. 2, xvii. 9. The resurrection of Christ is described as a manifestation of the great power of God, Eph i. 20; but the power of the Son of God is here mentioned. His resurrection is often referred to, as the time of His exaltation to the highest power and glory;

and as the sure proof that He was, what He professed to be, the Son of God. iv. 24, x. 9; 1 Cor. xv. 14; Acts xvii. 31; 1 Peter i. 21. It was the visible sign of His exaltation, and the pledge of the resurrection of His followers. 1 Cor. xv. 23. But the resurrection of Jesus, as an outward visible fact, does not seem to be referred to here. The expression is general, and the primary and principal reference appears to be to the new spiritual life which Christ gave to men, the communication of which, more than anything else, manifested Him to be the Son of God. The life which comes from faith is mentioned in the context, ver. 17; and that which is produced and perfected by the knowledge of Christ, is one of the chief subjects of the epistle. The dead are generally those who have no spiritual life. "*Offer yourselves to God, as raised from the dead to life.*" vi. 13. "*You who were dead in your evil doings, He made alive with Christ.*" Eph. ii. 5. "*Awake, thou that sleepest, and arise from the dead, and Christ will shine upon thee.*" v. 14. "*If then you were raised up with Christ, seek what is above.*" Col. iii. 1. "*The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live.*" John v. 25. The antithesis to the lower nature is simply the spirit of holiness; but the antithesis to *David's family* is more than *God's Son*, this having two additions, *in power*, and *by a rising up of the dead*. These are the spiritual kindred of Christ, and complete the contrast to the natural kindred.

5. *favour*.—The general expression precedes the special here, as in ver. 1, servant and apostle. The favour bestowed on all Christians is mentioned ver. 7. Sometimes the apostle by the same term refers to his office. xii. 3, xv. 15.

*Faith*, ὑπακοὴν πίστεως.—This is the principle of the obedience which is to be rendered. The service of Christ is the obedience of faith and love. The belief of the truth is a part of this. “*By faith Abraham obeyed.*” Heb. xi. 8. Paul was sent especially to the Gentiles. xv. 16; Acts xxii. 21.

*name*.—The name denotes what He was, and was declared to be. Because of this, and that He might be honoured and obeyed, the Gospel was proclaimed. Acts ix. 16, xv. 26, xxi. 13.

6. *appointed*, κλητοὶ.—Generally this term is applied to those who *are*, or who *become*, what they are *called*, or *invited* to be; but not necessarily so. Matt. xx. 16, xxii. 14. An authoritative call is an appointment. As Paul was appointed to be an apostle, so they were appointed to be disciples. ver. 1.

7. *Favour*, χάρις.—This term corresponds to the usual Greek salutation, χαίρειν, Acts xv. 23, xxiii. 26; James i. 1; but expresses more.

*prosperity*, εἰρήνη.—The term denotes more than peace, and corresponds to the common Hebrew salutation. 1 Sam. i. 17; John xiv. 27, xx. 19. The benediction of the Old Testament is given, Numb. vi. 24.

I. Paul, being set apart by God, was sent by Christ, to preach the Gospel unto all nations.

II. This Gospel is according to the revelations previously made to Jewish prophets.

III. Its subject is Jesus Christ, of David's family, the Son of God, and the Lord of men.

IV. Its design is the obedience of all men, through faith in Christ, and in God.

V. Christians are beloved of God, and appointed to be holy.

VI. Blessings come to them from God their Father, through their Lord Jesus Christ.

## II.

## OCCASION OF WRITING.

8 Now first I give thanks to my God,  
through Jesus Christ, respecting you  
all, that your faith is spoken of in all  
9 the world. For God is my witness,

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Sec. II. Ch. i. 8-15.—Having declared his office as an apostle, and their condition as Christians, S. Paul next states the occasion of this letter,—his feelings and circumstances: the former causing him to seek their good, and the latter hindering his visiting them hitherto. He mentions in succession, his thanksgiving for them, his prayers, his wishes, his plans, his obligations, and his readiness to preach the Gospel to them; each statement of the series being supported by that which follows. His Christian devotion, courtesy, and earnestness, are here very manifest, as in all his epistles.

8. *Now first.*—The apostle begins, as usual, with thanksgiving and commendation. 1 Thess. i. 2; 2 Thess. i. 3; 1 Cor. i. 4.

*through Jesus Christ.*—The good for which he gave thanks, the gratitude he felt, and his position as one

whom I serve in my spirit with the Good-message of His Son, how without failing I make mention of you, always in my prayers asking, if I might now<sup>10</sup> in some way at some time succeed by the will of God in coming to you. For<sup>11</sup> I much wish to see you, that I may impart to you some spiritual benefit for

appointed to offer to God the sacrifice of praise, all were received through Christ. vii. 25; Eph. v. 20; Col. iii. 17; Heb. xiii. 15; 1 Pet. ii. 5.

*respecting.*—The difference in signification here is slight, but *περὶ* instead of *ὑπὲρ* is the reading of the best MSS.

*your faith.*—The obedience of faith has been before mentioned, ver. 5. What happened at Rome was soon made known everywhere.

9. *my spirit.*—Spiritual service is described in opposition to ceremonial. xv. 16; Phil. iii. 3; John iv. 24. By the Gospel the apostle had been brought to render this spiritual service. vii. 6. The publication of the Gospel was the service to which he was set apart. ver. 1; xv. 16, 19.

*always.*—This reference to time should be connected with the following participle, as another adverb belongs to the preceding verb.

10. *some way,* *ἕν πως ἥδη ποτέ.*—Both the manner and



<sup>12</sup> your establishment ; and this is, for my encouragement also among you, through the faith of one and another, both yours  
<sup>13</sup> and mine. Moreover, I am unwilling you should not know, brethren, that many times I planned coming unto you, and was prevented up to the present ; in order that I might have some fruit

the time of the desired journey are indefinitely referred to.

*succeed, ενοδωθήσομαι.*—In the secondary usage of this term the reference to a literal way is dropped. I Cor. xvi. 2. The apostle was not solicitous respecting the manner of his journey.

11. *benefit, χάρισμα.*—The same description is given, xii. 6 ; I Cor. i. 7, xii. 4 ; Eph. i. 3. The purposed benefits were not miraculous exclusively or chiefly. xv. 16, 29.

12. *this is.*—A repetition follows with additions, the apostle associating himself with those to whom he wrote. He does not speak of their *mutual* faith, their trust in one another ; but of the Christian faith which they shared with him, through which he might receive as well as impart benefits.

13. *prevented.*—His purpose of visiting Rome had been delayed by other engagements. xv. 22. This pur-

also among you, even as among the other Gentiles. I am a debtor both to <sup>14</sup> Grecians and to foreigners, both to wise and to unwise. Thus, on my part, there <sup>15</sup> is forwardness to declare the Good-message unto you also who are in Rome.

pose was one, but the plans for its accomplishment were many.

*fruit.*—In the good effected among them he would obtain reward. John iv. 36.

14. *Grecians*, "Ελλησι.—All who used the Greek language, as the Romans did, are thus described. Greeks by race are not especially referred to. One of the Syrophenician race is thus called. Mark vii. 26. Romans must be included in the appellation, for they are especially referred to.

*foreigners*, βαρβάρους.—All who spoke another language are thus described. I Cor. xiv. 11.

*wise.*—Not only to all nations was he a debtor, but to all classes of men.

*thus.*—Having the obligation, and being in the circumstances mentioned, the apostle declares his state of mind.

*my part*, τὸ κατ' ἐμὲ.—This refers to his own choice, as subject to the will of God, mentioned ver. 10; and limited by the hindrances noticed. ver. 13.

*you also.*—The apostle thought of those who had, and of those who had not yet, received the Gospel. ii. 1.

I. The chief causes for thanksgiving come to us through Christ.

II. The good of others should be to us the occasion of praise and prayer.

III. Prayer should be comprehensive, persevering, and submissive.

IV. A regard for our own good should be combined with that of others.

V. The good which men have they ought to communicate.

VI. The Gospel of Christ is for all nations, and all classes.

## III.

## SUBJECT OF LETTER.

For I am not ashamed of the Good-<sup>16</sup> message, since it is God's power for

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Sec. III. Ch. i. 16, 17.—From the expression of his desire to preach the Gospel, the apostle proceeds to certain statements respecting it, which give the reason for this desire, and present the chief subject of the Epistle. The Gospel was to him a cause, not for shame but glory, on account of its Author, its efficacy, and its extent. It is the power of God for the salvation of all who have Faith, both Jews and Gentiles. To confirm this he says that true Rightness,—that which is of God,—is shown in the Gospel to be the consequence of Faith: and that Faith is the effect, as well as the requirement of the Gospel. The good which it reveals, is from Faith, and for Faith. This agrees with the declaration of Scripture, that the life of the upright man is the consequence of Faith in God. That the Gospel is the power of God for the salvation of all who have faith, is evidently the principal proposition. That being right is the result of Faith, is a subordinate statement confirming the preceding; showing that faith

salvation to every one having Faith,—to  
 17 the Jew first, and also to the Grecian. For

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is necessary, and that the Gospel is the power of God to salvation, by producing and perfecting it. Three effects of the Gospel are mentioned which manifest it to be the power of God—Faith, the Rightness which attends it, and the Salvation which is its end.

16. *Good-message*.—The words of *Christ* are a superfluous addition in some MSS.

16. *power*.—The apostle has said that the object of his mission was to promote the obedience of Faith. The Gospel produces this faith, and it secures a complete salvation to all who have faith. Christ, as there set forth, is described as the power and wisdom of God. 1 Cor. i. 18—24. The knowledge of Christ is the means of producing Faith, 1 Pet. i. 21;—Holiness, John xvii. 17;—and the Salvation which is eternal life. John xvii. 3; James i. 18—21.

*salvation*.—This is a general term for all the benefits bestowed by Christ, negative and positive,—deliverance from sin and punishment,—the favour of God and eternal life. Luke i. 77.

*faith, πιστεύοντι*.—The term is used here without its object, as in ver. 5. That faith in God is meant, and not merely faith in the Gospel, as exhibiting certain truths, is evident, 1. Because this is the nearer and the principal antecedent; 2. Because faith in the Gospel is the

the Rightness which is of God is revealed in it, being from Faith, for Faith : even

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means, of which faith in God is the more comprehensive end ; 3. Because generally the object of the faith which is for salvation, is declared to be Christ, or God ; and the latter is referred to in the confirmatory quotation, ver. 17.

*Jew first.*—In the order of time, historically, the Jews were first ; and through them salvation came to the Gentiles. ii. 10, xi. 24 ; John iv. 22.

*Grecian.*—The term is used for all who are not Jews. If salvation were by Law, it would be for Jews only, since to them only was the law given ; but being by Faith, it is for all men.

17. *Rightness, δικαιοσύνη.*—The rightness of God, as the salvation of God, is that which He gives to man, iii. 22, 24 ; v. 17. What is here called God's rightness, is elsewhere said to be *from* God, ἐκ θεοῦ. Phil. iii. 9. The possessive case contains the meaning of the preposition and more. The rightness which is from God, is in reference to Him, and is approved by Him, παρὰ τῷ θεῷ. ii. 13. This rightness, which is given by God to men, is by the apostle put in opposition to their own, τὴν ἰδίαν x. 3,—that which was gained by their own works, and was according to their own rules and ends, and only obtained their own approval. The rightness of God is not the righteousness which He possesses ; for it is

as it is written, “*But the upright person because of faith shall have life.*”

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possessed by men ; it is the result of faith ; it is the gift of God. The expression is common in the Old Testament. Ps. xxiv. 5. “*He shall receive blessing from the Lord, and rightness from the God of his salvation.*” Ps. ciii. 17 ; Isa. xlviii. 18, liv. 17. The Hebrew and Greek words commonly translated *righteousness*,  $\text{צְדָקָה}$ ,  $\text{δικαιοσύνη}$ , often have a wider signification, not denoting merely the quality of a *righteous* person, but all that belongs to a person who *is right*. Condition is referred to as well as character. The cognate adjectives, verbs, and nouns, have the same signification. The righteous person,  $\text{δίκαιος}$ , in the Bible is sometimes simply the *upright*, he whose purpose comprehends all that is morally right ; but more frequently there is a reference to the Divine favour, and he is *right* for this. The verb *to right*,  $\text{δικαιοῦν}$ , sometimes means to make right ; but much more frequently, to judge, acknowledge, declare to be right.\* He who is justified, is not always judged to have been right, or to have done right ; but simply to be right. So the nouns are used which express the action of the verb, or its effect,  $\text{δικαίωσις}$ ,  $\text{δικαίωμα}$ ,

\* The Greek verb is used once in the Sept. for *making* right. Ps. lxxiii. 15 ; and the corresponding Hebrew verb has this sense twice. Dan. xii. 3 ; Isa. liii. 11.

iv. 25, v. 16, 18. They who are judged to be right must be right, not in all respects, but in those to which the judgment refers, if the judgment is true. They have rightness, being made right, as well as considered to be right. If their former conduct was not right, this cannot truly be judged right: but the judgment need not refer to this. If their present character is right in principle, and their condition is right in prospect, the judgment may refer to these. They who have faith in God are right in purpose; and they are forgiven, accepted, approved; thus they are sure of obtaining all the good which He has purposed and promised. Therefore they are right, and are judged to be right. The *right* way is that which leads directly to its object; and a man is said to be *right*, who is in this way. Conduct may be *right*, agreeing with some rule, and the agent is therefore said to be *right*. The sense of the expression, *judged to be right*, must be according to the *end*, or the *rule*, which is referred to.

*revealed*.—It is now manifested in the person of Christ, and in His words. iii. 21. By his life and death, and by all His precepts and promises, it is now made manifest, that being right with God is the result of having faith in God.

*from faith, ἐκ πίστεως*.—It is from faith, as its cause and reason, and not simply its condition; for this is no arbitrary appointment. The prepositions are thus used, v. 16.

*for faith, εἰς πίστιν*.—Faith is its purpose and effect



Similar are the expressions of the apostle, 2 Cor. ii. 16, "*from death, for death,*" εἰς θάνατον; and *from life, for life,* εἰς ζωὴν. Another interpretation, "from faith to faith, as "*from glory to glory,*" ἀπὸ δόξης εἰς δόξαν, 2 Cor. iii. 18, is admissible for the words, but unsuitable to the context. No reference appears to the progressive nature of Faith, but the *power* of the Gospel has been declared, and receives support from the statement, manifestly true, that it produces Faith. It is for salvation, and therefore it must be for Faith. The preposition often refers to an object purposed. i. 1, 5, 16; iii. 25; v. 16; viii. 28; x. 10.

*written.*—Hab. ii. 4. Quoted also Gal. iii. 11; Heb. x. 38. According to the present Hebrew Text, we read, *his faith*; in the Sept. it is πιστεύω μου, *my faith*, faith in me. Neither pronoun is in the text given by the apostle.

*Faith, ἐκ πίστεως.*—The corresponding terms in Hebrew and Greek generally denote *trust, confidence*: and rarely simple *belief*: never when combined with the prepositions εἰς and ἐπί. Where there is faith, or trust, there is always the belief of some truth, but there is also an expectation of some good, and an acceptance of some rule. To the assent of the understanding there is added the consent of the will, resulting from some desire or affection. Having faith in a proposition is more than believing it to be true; and having faith in a person, is more than having faith in any proposition made by him, or respecting him.

*Life, ζήσεται.*—Safety, and prosperity of every kind, are included. The true, highest, and only permanent Life, is from God; and it is through faith in Him. Faith in God must be unlimited. It believes all things, accepts all, yields all, and hopes for all, according to the word and will of God. The quotation is strictly appropriate. The words of the prophet, though less extensive than the statement of the apostle, declare that safety and prosperity are obtained by confidence in God. But he who obtains salvation through confidence in God, must owe his *uprightness*, and all that makes him *right* for salvation, to the same faith. This is the doctrine of the apostle. But the excellence of the Gospel is not so much in the old truth which it declares respecting Faith, as in the new power which it presents for producing, preserving, and perfecting Faith in God, through the knowledge and faith of His Son Jesus Christ.

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- I. The Gospel is worthy of the highest honour.
- II. It is God's means for effecting man's salvation.
- III. It shows the real rightness of men to be from God.
- IV. It declares this rightness to be the result of Faith.
- V. It is adapted to produce the faith which it requires.
- VI. Its rightness and salvation are equally for all men.

PART II.

The Wrong-doing and Guilt of Men without Faith  
in God.

THE NEED OF SALVATION FOR GENTILES AND JEWS.

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CH. i. 18—iii. 20.

- SEC. I. WICKEDNESS OF THE HEATHEN - Ch. i. 18—32  
II. APPLICATION TO THE IMPENITENT ii. 1—16  
III. ADDRESS TO THE JEW - - - 17—29  
IV. QUESTIONS AND ANSWERS FOR JEWS iii. 1—20

## Words of the Lord Jesus.

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- I. *But why also of yourselves do you not judge what is right?* - - - - - Luke xii. 57.
- II. *Unless you repent, you will all likewise perish.* Luke xiii. 5.
- III. *Do not according to their works; for they say, and do not.* - - - - - Matt. xxiii. 3.
- IV. *You are they who justify yourselves before men, but God knows your hearts.* - - - Luke xvi. 15.

## PART II.

### THE WRONG-DOING AND GUILT OF MEN WITHOUT FAITH IN GOD.

Chap. i. 18—iii. 20. From the statements made concerning the Gospel, the apostle advances to show the need of the Gospel. The wrong and guilt of men are set forth, as the evil from which they are to be saved; and as resulting from the want of that Faith in God, which the Gospel was given to produce. After a statement which respects all men, the apostle refers in the first place to Gentiles, their idolatries and evil practices, i. 18—32. He next addresses impenitent men individually, whether Jew or Gentile, ii. 1—16. Then he specially appeals to the Jew, 17—29. And lastly he removes objections, which might arise in the minds of Jews, to the doctrine which placed them on the same level with Gentiles, iii. 1—20. Throughout reference is made, not simply to the past conduct of men, but also and chiefly to their present ignorance and wickedness. Their degradation was partly sin, and partly punishment. They were wrong and miserable, and going on to the destruction they deserved. But Jesus Christ came to the world to save

sinner; and there was a Gospel for all. This part of the Epistle is strictly argumentative, and earnestly practical, referring to living men rather than to systems of opinion. The writer seeks to show men their wrong, guilt, and danger: and so to turn them from their error and sin. The consequences of refusing to trust God are shown, to prepare for the reception of Faith through the knowledge of Christ.

The term for a want of Faith in God, *ἀπιστία*, occurs only once in this part of the Epistle, iii. 3; but the state of mind is itself referred to in every section. Immorality is traced back to irreligion, and both are described as resulting from the absence of faith in God. Men would not trust Him as being good, and requiring from them only what is good. Thus they repressed the truth, i. 18; they did not render honour and thanks as to God, ver. 21; they did not prefer to have more knowledge of God, ver. 28; they despised His exceeding kindness, ii. 4; they would not yield to the right, *ἀπειθοῦσι*, ver. 8; they were without Faith, iii. 3; they would not seek after God, ver. 11; and the reason for the condemnation of all, which is often stated to be their wrong conduct, is also by the apostle declared to be their not yielding to God,—their unwillingness to be persuaded by Him *ἀπειθήια*, xi. 30, 32. The revelation of God in nature, and the further revelation given in Scripture, are invitations and commands to all men, that they should trust God. Distrust of Him is most

evidently unreasonable and wrong. But this has been the sin of all, and the source of wickedness and misery to all. There can be no salvation for men, but as they are brought to have Faith in God.

It has been said that the object of this part of the Epistle is to prove that men cannot be justified by good conduct, and therefore must be justified by faith. But this design is nowhere stated; and the supposition does not agree with the argument of the apostle. Good conduct is the fruit of faith. The past sins of the penitent are not noticed here. The Law of works, through which some expected reward, was given by Moses, and belonged only to the Jews. Neither Jew nor Gentile pretended to the possession of moral perfection, to a universal and faultless obedience: nor does the apostle assert the necessity of such an observance of any law. Many Gentiles and Jews were careless, not regarding their wrong-doing as Sin—opposition to God, exposing them to His indignation. Gentiles often supposed that God did not regard the moral conduct of any; and Jews imagined that the services of their law were for them instead of moral and spiritual services. Matt. xxiii. 23. Against these errors the argument is directed. Of Law, as comprehending all right and duty, or as a possible means of perfect rightness, the apostle says nothing. Law, as thus understood, must include Faith in God, and cannot be opposed to it.

Sec. I. Ch. i. 18—32.—There is first the statement,

that a revelation of the Divine displeasure accompanied the revelation of the Divine favour. As Faith in God is declared to be the source of all right, receiving the approval and favour of God; so a disregard of Him is shown to be the source of all wrong, receiving a deserved punishment. The one statement confirms the other; as that prosperity is the result of peace, might be supported by the consideration that adversity is the result of war. Moreover there could not be salvation, if there was not a state to need it. To show the guilt of men's wrong-doing, their knowledge is referred to, as the ground of their responsibility. They know the better when they choose the worse, 18—20. The progress of human wickedness is then described in the successive stages of irreligion, idolatry, sensual vices, 21—27. Entire moral corruption follows; and the catalogue of sins concludes with the statement, that these things were chosen by men, in opposition to their knowledge of the just judgment of God; as their irreligion was chosen, notwithstanding their knowledge of His invisible perfections. 28—32. This fearful representation of heathen wickedness is of course to be taken as a general description; and as such it is confirmed by manifold heathen testimonies. The practices were not universal, but the tendencies appeared in all who were without Faith in God: and the examples show conclusively, that the position of the Gentiles did not exempt them from the guilt of sin.



The apostle plainly declares that a Divine revelation is given in Nature. The *order* which is seen throughout the world, and the *adaptation* of means to ends which is evident in natural objects, when viewed separately and collectively, are signs of a Creative Intelligence, which the common sense of mankind can recognise, and has generally acknowledged. Works of such a kind, that an intelligent power would produce them ten thousand times as often as an unintelligent power, should surely be attributed to an intelligent power. All reason thus from the words of a book, or the parts of a picture, or the members of any organism. Science may add to these evidences, but cannot destroy them. The discovery of natural processes—the way in which objects have been produced—does not affect in the least the proof, which their constitution and uses afford, of a Divine plan and purpose. What is intelligible remains, though much that is unintelligible is associated with it. If nothing were understood, there would be no manifestation of Divine Intelligence : and if all things were understood, the wisdom of God would not appear greater than the wisdom of men. Another argument is equally clear and certain. Whatever *begins* to be shows a preceding *adequate cause*. The plants and animals, which are the natural antecedents of others like them, cannot possibly be the adequate causes of effects altogether unknown to them. No unintelligent forces, singly or in combination, can account for these. Still

## I.

## WICKEDNESS OF THE HEATHEN.

Knowledge  
of God. For the indignation of God is re-<sup>18</sup>  
 vealed from heaven upon all the irre-  
 ligious and wrong-doing of men, who in  
 wrong-doing repress the Truth. Be-<sup>19</sup>

less can they account for any new life with intelligence ;  
 and for the mutual dependencies, which show that the  
 whole universe is made, upheld, and controlled, by One  
 Infinite Mind. The evidence for the existence and  
 perfections of God is, in part, similar to that which we  
 have for the thoughts and affections and purposes of  
 our fellow-men. It is of the same kind; and in measure,  
 it is greater rather than less. Such, according to heathen  
 philosophers, was the common judgment of all men.  
 A small exercise of reflective intelligence on outward  
 things, is sufficient to give men some knowledge of the  
 being and perfections of God ; but it is chiefly from their  
 own moral nature that they learn His moral character.  
 He cannot be in any respect inferior to them. He cannot  
 but approve the right, which He has taught them to

cause what may be known of God is manifest among them; for God made it<sup>20</sup> manifest to them. For that which is invisible of Him is beheld from the creation of the world, being perceived in

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approve; and condemn the wrong, which He has taught them to condemn.

18. *indignation*, ὀργή θεοῦ.—His disapproval and righteous retribution are presented here, in opposition to the rightness and salvation before mentioned. ver. 17.

*heaven*.—It was shown in the Gospel, but this is not stated here. It was also shown by the words of prophets, the messengers of God; and by the judgment of conscience, and the natural consequences of wrong. The former are referred to in connexion with Jews, the latter in connexion with Gentiles. Both may be said to be revelations from heaven, being from God. They are indications of a Divine Justice, comprehensive and unchangeable as the heaven. All knowledge of God, of whatever kind it be, is called a *revelation*, being an uncovering of the Invisible.

*the irreligion*, ἀσεβειαν.—That of Gentiles, and that of Jews, for there is no partiality with God. All *irreligion* is opposed to the *faith*; and all wrong-doing, ἀδικίαν, with its punishment, ὀργή, to the *rightness* before mentioned.

the things made, both His eternal power and Divinity : so that they are inexcusable. Because knowing God, they did not as to God render honour and thanks ; but they became silly in their reasonings, and their senseless minds were darkened.

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*repress, κατεχόντων.*—The word here denotes to *hold down*, or hold back. It is so used, Luke iv. 42 ; 2 Thess. ii. 7. The other meaning, to *retain* or hold fast, is inadmissible here ; for this would be right, and is what they did not. ver. 23.

19. *may be known, τὸ γνωστόν.* Gen. ii. 9.—Words of this form often denote the *possible*, as distinguished from the actual. ver. 20, 25. (Buttmann's Greek Gram. § 134.) The statement, that what was known was manifest, would be a truism, unless there were an emphasis on the manifest. All that might be known, and would be known, was not yet manifest ; but much was. All that was known by Jews was not known by Gentiles. There is a kind of knowledge which is possible, and a kind that is not. Some of the former kind was already given, or there would be no responsibility ; but not all had been given, or there would not be another revelation. Similar to the statement of the apostle is that of Aristotle, "Being invisible, ἀθεώρητος, to every mortal being, God is discerned, θεωρεῖται, from His works." De Mundo. 6.

- <sup>22</sup> Professing to be wise, they became Idolatry.  
<sup>23</sup> foolish; and changed the glory of the  
 imperishable God into an image like to  
 perishable man, and to birds and quad-  
<sup>24</sup> rupeds and reptiles. Wherefore also God Sensuality.  
 gave them up in the desires of their  
 hearts unto impurity, so that their own

*among them, ἐν αὐτοῖς.* ver. 5, 6; Matt. ii. 6.—It was not possessed by a few only, but was manifest to all. The reference is to the revelation which came to them from without, and was manifested to them, *αὐτοῖς*. This statement confirms that of the preceding verse, that they repressed *the truth*. They could not do this, if they had not some knowledge of God.

*manifested.*—The works of God were designed to make known to men something of His character and government. He was thus revealed as the Creator and Preserver of all things, the Governor and Benefactor of men. “*The heavens declare the glory of God.*” Ps. xix. 1. “*The earth is full of His riches.*” civ. 24. “*The Lord is good to all, and His tender mercies are over all His works.*” cxlv. 9.

20. *inexcusable, ἀναπολογήτους.*—They were not merely inexcused, but no excuse was possible. If nothing were known, they would have an excuse, for knowledge is the ground and measure of responsibility; but some-

bodies were dishonoured by them: they<sup>25</sup> who exchanged the truth of God for falsehood, and worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.

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thing was known, which was voluntarily neglected and abused. Conscious wrong-doing leads on to more; and also to unconscious wrong-doing, as a natural and deserved consequence. The consideration of this degraded and miserable condition, when men are brought to see what they might have seen before, will produce repentance, and a desire for the light and help, without which there can be no deliverance. The inexcusableness of men is here presented merely as a result, certainly not as a Divine purpose. *εἰς τὸ εἶναι*. He could not be represented as designing the wickedness which He condemned.

*Divinity, θεϊότης*.—Other attributes are referred to besides power. A different term denotes Deity, or Godhead, *θεότης*. Col. ii. 9.

21. *honour, ἐδόξασαν*.—By spiritual worship they should have acknowledged what He was, and what He gave. Acts xiv. 17, xvii. 29. They were inexcusable, because with their knowledge there was not the proper corresponding choice.

*minds, καρδία*.—The heart was commonly referred to

<sup>26</sup> On this account God gave them up to Unnatural vices. vile passions: for both their females exchanged the natural use for the unnatural; and likewise the males too, leaving <sup>27</sup> the natural use of the female, were inflamed in their longing for one another,

by the Jews as connected with intelligence. 1 Sam. xxi. 12; Luke ii. 51, viii. 12; 1 Cor. xiv. 25.

23. *image*.—Similar is the expression in Ps. cvi. 20. *ἐν ὁμοιώματι μόσχου.*

*man*.—This form of idolatry was prevalent in Greece and Rome.

*birds*.—The worship of animals was common in Egypt and India, and had been introduced at Rome.

24. *gave up*.—More is meant than simple permission. They were left to themselves, and then became through natural causes more degraded. Blindness and insensibility of mind come to men without being directly chosen by them, following some sins which are chosen, and preceding others. Of the involuntary states, which are punishment, God is often in the Scriptures declared to be the author; but not of the voluntary. He cannot be the cause of sin.

*impurity*.—Here sensuality in general is referred to, as the natural consequence of idolatry. All improper indulgence of the animal propensities is a dishonouring

males with males perpetrating what is disgraceful, and receiving in themselves the recompence of their wrong way which was deserved.

of the body, which is thereby turned from its right use, and defiled and injured.

25. *the truth*, τὴν ἀλήθειαν. ver. 18.—The truth of God is that which respected Him, and also that which He had given. ver. 19.

*the falsehood*, τῷ ψεύδει.—This is a common representation of idolatry. Isa. xlv. 20; Jer. xvi. 19.

*to be praised*, εὐλογητὸς.—He was praised by many, and should be praised by all. The Hebraistic form of solemn assent, ἀμήν, agrees best with the reference to what should be. 1 Cor. xiv. 16.

27. *wrong way*, πλάνης.—They suffered from these abominable practices, both in body and mind, being enfeebled and distressed, degraded and defiled. The connection of these enormities with idolatry has been already stated, and their recompence most fitly follows their description. The past tense is often used, irrespective of time, for what ought to be, ἔδει. Matt. xxiii. 23; Luke xi. 42; John iv. 4.

28. *prefer*, εδοκίμασαν.—The word denotes *to try, prove, approve*, and so to *prefer*. xii. 2, xiv. 22; 1 Cor. xvi. 3; 1 Thess. ii. 4.

*further knowledge*, ἐπιγνώσει, ver. 32, iii. 20, x. 2.—



<sup>28</sup> And as they did not prefer to have further knowledge of God, God gave them up to a perverse mind, to do what <sup>General corruption.</sup>  
<sup>29</sup> is improper—abounding in all wrongdoing, wickedness, overreaching, mischievousness; full of envy, murder, contention, deceit, depravity; slanderers,  
<sup>30</sup> calumniators, impious, insolent, arro-

That is referred to which was additional to what had been received at first involuntarily. More was to be sought for. Acts xvii. 27. “*They say to God, Depart from us, for we desire not the knowledge of Thy ways.*” Job xxi. 14.

29. *abounding*, *πεπληρωμένους*.—The participles and adjectives which follow are associated with the pronoun of the preceding verse, *αὐτούς*. The list is not without order, the connexion being partly real and partly verbal. Actions give rise to dispositions, these lead to practices, and so form character. *Fornication*, *πορνεία*, is an unsuitable addition, having been before referred to. It is wanting in the best MSS. and is variously placed in others.

30. *impious*, *θεοστυγεῖς*. — The term is ambiguous, meaning literally either *abhorred of God*, or *abhorring God*. Suidas. The former signification is unsuitable here, for it would refer to the punishment of sin, and not to its nature; and it would not mark any class of

gant, boasters, inventors of evil, disobedient to parents; without sense, without <sup>31</sup> honesty, without affection, without pity. And such persons knowing further the <sup>32</sup> righteous sentence of God, that they who practise such things deserve death, not only do them, but also join to favour those who practise them.

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wicked persons. The latter agrees with the connexion. The *impious* are those who speak against God, thus showing their aversion to Him; and they are joined to those who speak evil of men, hating them.

31. *implacable*, ἀσπόνδους.—This term is an addition, being wanting in the best MSS., and was probably introduced from 2 Tim. iii. 3. Similar catalogues of sins are given, Gal. v. 19; 2 Tim. iii. 2; Mark vii. 21.

32. *knowing further*, ἐπιγινόντες.—They knew that such conduct was not only wrong, but also that it deserved punishment, the loss of that which was abused.

*favour*, συνευδοκοῦσι.—To delight in the wickedness of others is a further step downward. It is a sin of more deliberation, without the excuse offered by the impulse and blindness of passion; and it is an extension of evil from one to many.

I. Some knowledge of God is given to all men by His works.

II. His judgment of men is shown in their own condemnation of wrong.

III. He punishes sin both here and hereafter.

IV. The nature of sin is wrong, filthy, improper, dishonourable.

V. Its condition is some knowledge of God and of duty.

VI. Its course is from irreligion to idolatry, to sensuality, to all wickedness.

VII. Its consequences are darkness, defilement, degradation, and destruction.

VIII. Heathens were guilty, because knowing, in some measure, the true and the right, they chose the false and the wrong.

## II.

## APPLICATION TO THE IMPENITENT.

Self-con-  
demnation.

Wherefore thou art inexcusable,—<sup>1</sup>  
every person judging,—for wherein thou  
judgest the other, thou condemnest  
thyself; for thou who art judging, art

Sec. II. Ch. ii. 1—16.—Having made these general statements, the apostle proceeds to his first practical application. In this he refers to the truth and universality of the Divine judgment, to the purpose and abuse of the Divine forbearance, to the certainty of future retribution, to the impartiality of the Divine government, and to the manifestation of conscience, by which Gentiles were called to serve God, as the Jews were by the law they had received. He addresses each and every impenitent person. Of such he states: 1. That their conduct being like that of those whom they condemned, they were themselves equally subject to the condemnation of God. 2. That their prosperity did not disprove this, the design of God's gifts being to bring men to a right course of conduct, through trust in His goodness; and if this were abused, a just and fearful punishment would come at last. 3. He declares, in words taken from the Old

<sup>2</sup> practising the same things. But we know that the judgment of God is according to truth on those who practise <sup>3</sup> such things. And dost thou suppose

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Testament, the certainty of a future retribution, referring both to the good and the wicked, the Jew and the Gentile. 4. He asserts the impartiality of God's moral government, which included both Gentiles and Jews. The knowledge of right possessed by the Gentiles made them justly subject to condemnation for their wrong conduct; and the law given to the Jews did not exempt them from the same moral government, but was the rule by which their wrong conduct would be condemned. The bare possession of this law could be of no advantage, but the right conduct which it set forth was approved by God, whether with or without the law. 5. Lastly, the right conduct of Gentiles is said to show the existence of conscience, which was to them what law was to Jews. This moral faculty was most manifest in the judgment they passed on themselves and others when conscience was, not created, but called forth to proper exercise, by the knowledge of Jesus Christ.

This section is not for the Gentile or the Jew exclusively, but for both, as the statement at the beginning of the preceding section is for both. i. 18. The address made is not to all men, on the ground that they had

this,—thou, the person judging those who practise such things, and doing them,—that thou wilt escape the judgment of God?

sinned; but to those who were still impenitent. And the moral government of God is asserted, not so much to show that a compensation or remedy is needed for previous wrong-doing, and imperfect obedience; but to prove that Jews and Gentiles have the same cause for fear, if they continue in wrong-doing; and for hope, if they persevere in what is right.

1. *wherefore*.—This is a consequence of what precedes. If others are inexcusable in their wrong-doing, because of the knowledge which they have of God and right, so art thou.

*the other*, τὸν ἕτερον. — The term used denotes a different class, and is made definite. The judgment mentioned is not the censoriousness which is forbidden, Matt. vii. 1; but that recognition of wrong in others, which should lead men to its acknowledgment in themselves.

*practising*, πράσσεις.—The statement is of the present, and not of the past; and of what is habitual. It describes and limits those who are addressed, not being true universally.

2. *truth*, ἀλήθειαν.—The judgment that agrees with reality is true, and according to truth.

4 Or art thou despising His exceeding <sup>Forbear-</sup>  
 kindness and forbearance and patience, <sup>ance of God</sup>  
 not considering that the beneficence of  
 5 God leads thee to repentance? But

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3. *escape*.—This is impossible. Their conduct might seem to show such an expectation, but the simple mention of the supposition suffices to expose its unreasonableness. “*Can any hide himself in secret places, that I shall not see him? saith the Lord.*” Jer. xxiii. 24.

4. *despising*, καταφρονεῖς.—If you cannot escape from God, do you expect His favour, thinking the benefits you receive show indifference to wrong conduct? The sentence is interrogative, as the preceding.

*considering*, ἀγνοῶν.—The words which generally denote simple knowledge, sometimes denote more: a measure of choice and affection,—voluntary knowledge. iii. 17, vii. 15, x. 19; 1 Cor. ii. 2, viii. 3, xvi. 15; 2 Cor. v. 16; Gal. iv. 9; Ps. i. 6.

5. *indignation*.—If there be not repentance, the punishment long delayed will surely come at last; and continuance in sin will cause more guilt and misery.

*righteous judgment*, δικαιοκρισίας.—The καὶ before this term should be omitted, and the sentence be taken as the corresponding preceding sentence, interrogatively. *Day* is often used for time indefinitely. Zeph. ii. 2; 2 Cor. vi. 2; Matt. xi. 24; John viii. 56. The certainty

according to thy obstinacy, and an impenitent mind, art thou treasuring up for thyself indignation in the time of indignation, and revelation of the righteous judgment of God?

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of moral retribution is of the highest importance, but the time and manner are of little moment. In these, there is much diversity now, and it may be so hereafter.

*And He will render, ὡς ἀποδώσει.*—This is the beginning of another sentence, being affirmative, and having clauses depending on it. The relative pronoun is used, not only as in English, to introduce dependent clauses, but to add others, and sometimes to commence a new sentence, connected with what precedes, but not dependent. iii. 25; iv. 18; 1 Cor. i. 8; Eph. i. 7, 11, 13; Col. i. 13, 15; Luke xii. 24; Matt. iii. 12; 1 Peter i. 8. The words are taken from the Septuagint, the future tense being put instead of the present, ἀποδίδωσω. There the preceding clause shows that the pronoun is thus used. *He knows all things, and He renders.* Prov. xxiv. 12. Similar is the statement in Ps. lxii. 12. This is given as the present and universal rule of judgment, and not as one that has been superseded. It is Christ's rule for men now, and not the antecedent rule of another moral system. Matt. xvi. 27, xxv. 31; 2 Cor. v. 10; Rev. xxii. 12. The statement now made is in accordance with



6 “ *And He will render to each according* Retribution certain.  
 7 *to his actions,*”—to those who, by stead-  
 fastness in good conduct, are seeking  
 excellence and honour and imperish-  
 8 ableness,—eternal life. But to those

the declaration of the prophet, and the doctrine of the apostle, concerning Faith. This must appear in works. The Scriptures sometimes speak of the *principles* of men, their mental dispositions and purposes; and sometimes of the *practices*, which these principles produce. Principles are important, because the moral character of actions depends on their motives; and practices are important, because by them principles are exercised, manifested, and strengthened.

7. *good conduct*, ἔργου ἀγαθοῦ.—This does not consist in the works of law afterwards mentioned, but is the result of Faith. 1 Thess. i. 3; 2 Thess. i. 11. The course described is that which is produced by Faith in God, and not that which would render it unnecessary.

*excellence*, δόξαν.—This is the antecedent and proper ground of *honour*. Heb. ii. 7; 1 Peter i. 24.

*imperishableness*, ἀφθαρσίαν.—That which is indestructible in its nature, and free from moral corruption, is also Divine.

*eternal life*.—This is the gift of God, above men's aims and hopes. This noun depends on the preceding verb,

who are rebellious, and are not yielding to the right, but are yielding to the wrong, there will be indignation and wrath. Affliction and distress will be on <sup>9</sup> every human being who produces what is evil,—the Jew first, and also the Grecian; but excellence and honour <sup>10</sup> and prosperity to every one producing what is good,—the Jew first, and also the Grecian.

*render*; the other nouns being connected with the participle, *seeking*.

8. *rebellious*, ἐξ ἐπιθείας.—They have their character and conduct from this principle. iii. 26; iv. 12, 14; John xviii. 37. The usage of the word in Hebraistic Greek differs from that which its etymology would suggest, and connects it with opposition to authority, rather than with the pursuit of gain. 2 Cor. xii. 20; Gal. v. 20; Phil. i. 16, ii. 3; James iii. 14, 16. It does not occur in the Septuagint. The supposed primary connection with *wool*, ἔριον, or with *wages*, ἔριθος, does not appear in the New Testament; nor the reference to faction and partizanship, which belongs to a few passages in classic Greek. The reference is here to the general character of sin, which is described as opposition to God, ἀπειθοῦσι.

<sup>11</sup> For there is no partiality with God. Equity of God.

<sup>12</sup> For such as sinned without law, will also perish without law; and such as

That the disposition is distinguished from common strife, *ἔρις*, does not prove that it is *partizanship*. The Greek Fathers understood it to be opposition, and connected it with *ἔρις* and *ἐρεθισμός*, which is used in the Septuagint for the Hebrew term denoting rebellion, *קָרָן*. Deut xxi. 20, xxxi. 27.

*the right, τῇ ἀληθείᾳ*.—What is mentioned is contrasted with wrong, *ἀδικία*. The *right* belongs to moral conduct, and is connected with the *truth*. What is wrong is always according to some false views of the human and divine; and what is right always agrees with reality. The term is often connected with action. John iii. 21, xviii. 37; I John i. 6. It is distinguished from knowledge, Rom. ii. 20; and it is associated with words of moral signification. I Cor. v. 8, xiii. 6. In such cases its meaning is more adequately given by *right*, than by *truth*.

9. *affliction*.—This repeats what has been already said, in a reverse order, and with another connection; the subject of retribution being first mentioned, and then the *universality* which is asserted twice.

10. *prosperity, εὐρήνη*, viii. 6. This is more comprehensive than the corresponding term before used, imperish-

sinned with law, will be judged by law. For not the hearers of law are <sup>13</sup> right before God, but the doers of law will be judged to be right.

ableness. ver. 7. By the change of order, the representation is made to begin and end with what is good. There were such persons as are described in these verses. They were not perfect, but they were upright. They are presented as *real*, and not merely as supposed cases. This is still more manifest in subsequent statements. ver. 14, 27. Some true virtue and piety were found among both Gentiles and Jews. This is not inconsistent with the general wickedness of both; and the universal need of the redemption which is by Christ. "*God is not partial: but in every nation he who fears Him, and does what is right, is accepted by him.*" Acts x. 35.

*producing*, ἐργαζομένῳ.—The reference is not to any single outward work or service, but to the course of life; as before, the noun ἔργον is used for the good *conduct* to be steadfastly maintained, ver. 7, and again for the moral *conduct* required by the law. ver. 15.

11. *partiality*, προσωποληψία.—This is an improper regard to persons, the conduct of a judge who should ask, Who is this? instead of, What has been done? That God did not thus respect persons is often declared. Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19.

14 For when Gentiles, who have not <sup>Conscience.</sup>  
 Law, do by nature what is in the law,  
 these not having law are to themselves  
 15 a law. And such persons show the  
 conduct required by the law to be  
 written in their minds; their Conscience

12. *Law.* The statements are general, but with a reference to the law of Moses, which was given to the Jews only. ii. 17; iii. 20; v. 13; Gal. iii. 17. This law was a verbal declaration of the Divine will respecting human actions. Law increases responsibility, but does not create it. iv. 15; Luke xii. 48. The name is applied figuratively to other objects, but it is seldom used by St. Paul, as it is often used now, for the whole will of God, moral perfection. In this sense, Law must include Faith, and could not be opposed to it. Those without law are the Gentiles; those with law are the Jews. I Cor. ix. 20.

13. *doers of Law, νόμου.*—The article is to be omitted before Law in this verse, on the authority of the best MSS.; and before Gentiles, ver. 14; and before Law, ver. 17. As there were *hearers* who were not *doers*, so there were *doers* who were not *hearers*. They did things which the law prescribed, though they might be ignorant of the law. “*He who does the right is right.*” I John iii. 7.  
*judged right.*—They are judged to be right according

bearing witness to them; and between one another, their judgments accusing, or also excusing; in the time when God<sup>16</sup> judges the secret ways of men, according to my Good-message, by Jesus Christ.

to their conduct; not universally, but so far as their conduct is right. If their conduct shows uprightness of purpose, they are judged to be right in this, having the rightness of state which attends rightness of character. Both are given by God, and both are the results of Faith, its exercise or its reward.

14. *by nature, φύσει*.—They acted according to the directions and motives which nature supplies; in distinction from those who had the instruction and influence of law, as given in the Scriptures. Here it is shown how there were doers of the law, who knew it not.

*law*.—They were without law. Conscience is not said to be law, but to be for the Gentiles what law was for the Jews.

15. *witness to them, συμμαρτυρούσης*.—The first manifestation of conscience is in the *testimony* it gives to each person of the moral character of his own actions. The next is in the judgment which men pass on one another. The former is intuitive, the latter inferential. Men see in their own consciousness the motives of their conduct,

the principles of action with which they comply ; and they discern the right of choosing according to the higher principles of their nature, and the wrong of yielding to the lower. From the simpler cases of conduct, rules are deduced by which men judge of cases which are not so clearly seen ; and also of the actions of their fellow-men.

*between one another, μεταξὺ ἀλλήλων.*—These words are connected. Matt. xviii. 15 ; Acts xv. 9. The two objects of conscience are distinguished—oneself and others ; and the two kinds of judgment are noticed—the disapproving and the approving.

16. *the time, ἐν ἡμέρᾳ.*—There are special times now when men see and feel themselves to be subject to the Divine judgment. Mention has been made of the consciousness of a moral nature, which attends the practice of wrong, i. 32 ; and of its manifestation to others in the practice of right, ii. 14. In conclusion, reference is made to the more clear consciousness and manifestation of conscience, which came with the knowledge of Jesus Christ. He said, “*For judgment I came into this world, that those not seeing might see.*” John ix. 39. And St. Paul, speaking of the effect of Christian instruction on one without faith, said, “*The secrets of his heart become manifest.*” 1 Cor. xiv. 25. The light shows clearly what before was obscurely seen. John iii. 19, 21 ; v. 25.

*judges, κρίνει.*—There are the same letters for the present tense and the future, κρινεῖ, but only the present

tense suits the connexion. All the other parts of the sentence belong to the present, and the construction is made most irregular by changing this into the future. The mention in these statements of *right conduct*, of the *excusing* exercise of conscience, and of the Good-message, show that the reference is not chiefly to the final day of judgment, and to conscience as the ground of criminality. The present judgment is often spoken of in the Bible, as well as the future, and the office of a ruler is often especially referred to when judgment is mentioned: "*He shall judge the people with righteousness.*" Ps. lxxii. 2; Isa. xi. 4; Luke xxii. 30; Acts x. 42, xvii. 31. The future judgment is sometimes referred to: "*We must all appear before the tribunal of Christ.*" 2 Cor. v. 10.

*my Good-message.*—The gospel preached by St. Paul was not different from that of the other apostles; but he made more prominent the sufficiency of Faith, and the equality of all men; as alike needing the mercy of God, and alike receiving salvation through Jesus Christ. He had seen in numberless instances the power of the gospel, as proclaimed by himself, to awaken the consciences of Gentiles, and to bring them to repentance and faith in Christ.



I. Men often practise themselves what they condemn in others.

II. They who judge others will be in like manner judged by God.

III. His judgment is true, inevitable, equitable, and universal.

IV. Present impunity shows the forbearance of God, and is for repentance.

V. Future punishment will show His judgment on the impenitent.

VI. Eternal life is given to those who persevere in seeking the best things.

VII. Divine vengeance will come on those who yield to wrong, and practise evil.

VIII. Wrong conduct will be condemned, and right approved, in Gentiles and Jews.

IX. Christ is revealed in the gospel, and recognized by conscience, as the Judge of man.

X. Conscience approves the right, and condemns the wrong, in ourselves and others.

## III.

## ADDRESS TO THE JEW.

Professions. But if thou art entitled a Jew, and <sup>17</sup>  
 reliest on Law, and gloriest in God, and <sup>18</sup>  
 knowest His will, and approvest the  
 better things, receiving instruction from  
 the law ; art confident too that thou art <sup>19</sup>

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Sec. III. Ch. ii. 17—29.—From the application to the impenitent in general, the apostle goes on to address the impenitent Jew, the preceding statements respecting the universality and impartiality of the Divine government being a preparation for this. He first declares, in the style of Jewish professions, their peculiar privileges. Then by a series of questions he intimates that they practised themselves what they condemned in others, even as their ancestors did. Lastly, he states the small value of their outward characteristics as Jews. The marks alone were worthless ; but the spiritual realities were equally precious without such signs, and only these were approved by God.

Here also it is evident that the design of the apostle is not to prove that the Jews could not be justified because they had not in everything perfectly obeyed the Law ;

thyself a guide of the blind, a light of  
 20 those in darkness, a tutor of the unwise,  
 a teacher of the simple, having the form  
 of knowledge and of rectitude in the  
 21 law ;—thou then who teachest another,  
 dost thou not teach thyself?

but that they could not be justified by the possession of a law which they were disregarding in the most important matters. He refers not to the defects of those whose purposes were right, but to the flagrant wickedness of those whose principles were bad. They must obey, as well as know ; forsake their sins, or be condemned ; become good, or fail of salvation. No mention is made here of the former sins of upright persons.

*But if, εἰ δὲ.*—The common reading, *ἴδε, Behold*, has been introduced, contrary to the best MSS., to avoid the apparent incompleteness of the sentence ; but it is properly concluded by the question of ver. 21.

*Jew.*—This was a title of honour, referring to religious distinctions and privileges, taken from the chief of the tribes of Israel, and applied to all. Zech. viii. 23 ; Gal. ii. 15 ; Rev. ii. 9.

18. *approvest.*—This is a further step. Rom. xii. 2 ; Phil. i. 10.

19. *blind.*—This and the following terms were Jewish designations for Gentiles.

Practices.

Thou who proclaimeſt not to ſteal, doſt thou ſteal? Thou who orderſt not <sup>22</sup> to commit adultery, doſt thou commit adultery? Thou who abhorreſt the idols, doſt thou rob temples? Thou who <sup>23</sup> gloriſt in law, doſt thou by the tranſgreſſion of the law diſhonour God? For the name of God is evil ſpoken of <sup>24</sup> among the Gentiles on account of you; even as it is written.

Circumciſion.

For truly circumciſion is profitable, <sup>25</sup> if thou praктиſe law; but if thou art a

20. *form, μὶρρῶσιw.*—The law gave a verbal outline, which ſhould be embodied in their conduct.

21. *teach.*—The firſt queſtion ſuggeſts an affirmative answer as the *proper* reply.

22. *ſteal.*—This and the following queſtions ſuggeſt a negative answer as the *proper* reply, but an affirmative as *poſſibly* true.

*temples.*—This appears to have been done by ſome. Acts xix. 37; Jos. *Ant.* iv. 8. 10.

24. *written.*—Many paſſages ſpeak thus of the wickedneſs of Jews. Isa. lii. 5; Ezek. xxxvi. 20; Nehem. v. 9. The ſtatements referred to reſpect their bad conduct, as well as their conſequent afflictions.

transgressor of law, thy circumcision  
<sup>26</sup> has become uncircumcision. If then  
 the uncircumcised observe the right  
 things required by the law, will not his  
 uncircumcision be considered to be cir-  
<sup>27</sup> cumcision? and the naturally uncir-  
 cumcised, fulfilling the law, judge thee,  
 who, with Scripture and circumcision,  
<sup>28</sup> art a transgressor of law? For he is

25. *For.*—There is occasion for such questions. It is an advantage and honour to be a Jew, but national privileges may be abused, and become worthless. Circumcision was profitable, as a means of religious instruction, and as connected with the full possession of all Jewish privileges, Exod. xii. 48; but it had no special spiritual power, nor had any of the Jewish rites. The most solemn services of Divine appointment were means of grace, only as they were emblems of truth, visible lessons. Heb. x. 1.

26. *considered.*—It should be counted for circumcision. He who has the spiritual reality will be considered as clean and holy, though destitute of the outward sign and symbol. He is considered to be circumcised, and he is so in the highest sense.

*fulfilling, τελούσα.*—Here reference may be made to Christian Gentiles, rather than to such as are before

not a Jew, who is one in what is visible; nor is that circumcision, which is visible in the flesh. But he is a Jew, who is <sup>29</sup> one in what is invisible; and circumcision is of the mind,—spiritual, not literal; and his praise is not from men, but from God.

mentioned. ver. 14. The law was designed to prepare for right conduct: where this was found, one end of the law was obtained. viii. 4; 1 Tim. i. 9.

*with Scripture*, διὰ γράμματος.—The preposition denotes the accompaniment, the state through which, as well as the means whereby, some result follows. Rom. iv. 11, xiv. 20; 2 Cor. ii. 4. Our preposition *with* has the same ambiguity.

*mind*, καρδίας.—A state of mind is often thus described, the purification of which the rite was a symbol. Deut. x. 16, xxx. 6; Jer. iv. 4; Acts vii. 51. The ceremony was useful as a memorial of truth and duty, and was thus a means of moral improvement; but otherwise it was of no religious worth. 1 Cor. vii. 19; Gal. v. 6 Phil. iii. 3. Circumcision was also, as a national mark, the condition of civil advantages; but these are not referred to.

*spiritual*, ἐν πνεύματι.—It was not the result of a verbal direction, but the effect of the Divine power. vii. 6.

I. The privileges of the Jews were a knowledge of God and His will, and the ability to teach others.

II. Their practices were often contrary to their teaching, and by evil-doing they dishonoured God.

III. Ceremonies are useful only as means of moral improvement, and they are not indispensable.

IV. Religion is internal in nature, and spiritual in origin, requiring purity of mind and the practice of right.

## IV.

## QUESTIONS AND ANSWERS FOR JEWS.

Faithfulness  
of God.

What then is the superiority of the Jew? or what the profit of circumcision? Much in every way. For, in <sup>1</sup> <sup>2</sup>

Sec.' IV. Ch. iii.1—20.—The statements respecting the relation of Gentiles to Jews naturally suggest several inquiries. These are given, not as objections, but as questions which had risen in the mind of the writer, and there had received answers. There are three principal questions, the answers to which are supported by subordinate questions, or by quotations from the Scriptures. What then? ver. 1. What shall we say? ver. 5. What then? ver. 9.

The first question respects the superiority of the Jew. Where was this, if Jews might be condemned by Gentiles, and the uncircumcised be superior to the circumcised? The answer is, that many were the privileges of Jews, the greatest being the promises of God. This must be an advantage, for the want of Faith was not universal, and the faith in God which He required could not be in vain. This argument is given interrogatively, and the answer to the question is confirmed by a strong assertion



the first place, that they were entrusted with the sacred words of God.

<sup>3</sup> For what, if some were without faith?

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of the truthfulness of God, and by a quotation from the Old Testament, showing that this was consistent with the condemnation of Jews. 1—4.

Having stated what did, and what did not follow from the faithfulness of God, the apostle next refers to the Justice of God. The wrong conduct of Jews would be overruled for good. Did not this render their punishment unjust? The answer is, No; and this is supported by the three following questions, all showing that the principle of the objection proved too much. It would preclude all judgment of the world, it would prevent the condemnation of idolaters, and it would justify all wickedness. 5—8.

Having briefly referred to these subjects, which are more fully discussed in ch. ix., the apostle returns to the superiority of the Jew. The third question is asked, Are we held before others? And the answer is, Not universally. This is supported by a series of passages from the Old Testament. These do not speak of all men, nor of all Jews. They would not be true of all, and they are given as descriptions of some who are distinguished from others. They are statements concerning some Jews, and this is all that the argument

will their want of faith make vain the faith of God? Certainly not: but let God be true, and every man false; even

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of the apostle requires. They prove that some who were before others in their privileges, were also beyond others in the practice of all wickedness. Having begun with the wrong-doing of Gentiles, in chap. i., the apostle now gives an exhibition of the similar or greater wrong-doing of Jews. 9—18.

He concludes this part of the argument by stating that the testimonies quoted had respect to Jews, being the declarations of their sacred scriptures; and that therefore Jew and Gentile were alike held responsible to God for their conduct. Jews were not by the law released from moral government. Legal service was not for them another way of obtaining the favour of God. The law could not exempt them from guilt. By increasing their knowledge of right, it made more culpable their practice of wrong. 19, 20.

This appears to be the reasoning of the apostle, if we regard his own statements; and it is perfectly correct in every particular. It has been supposed by many that the apostle would prove individual guilt syllogistically. All men have sinned; you are a man, therefore you have sinned. But this is not his argument. It would be superfluous, and for practical ends unsuitable. To direct attention to the sins of others, tends to divert attention

as it is written, “*So that Thou shouldst be judged right in Thy words, and prevail in Thy controversy.*”

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from one's own sins, which are to be forsaken. It is most true that all have done wrong, but it has never been requisite syllogistically to prove this. What was needed by Gentile and Jew was the conviction that their wrong-doing was the object of Divine indignation, and would, if not forsaken, bring them to inevitable destruction. This conclusion the reasoning of the apostle completely establishes.

Examples which are utterly insufficient to prove a general proposition, are abundantly sufficient for disproof. A few statements of the wickedness and guilt of some Jews, will show that all Jews are not right. The position of the Jew did not exempt him from the guilt of sin, any more than the position of the Gentile. The prejudices being removed which would prevent any conviction of sin, the conviction would follow from the consideration of every one's own conduct, when compared with the precepts of law, or the dictates of conscience.

1. *or what.*—The two questions are virtually the same; for no advantage was supposed to belong to circumcision, but as it was connected with the station and privileges of Jews.

Justice of  
God.

But if our wrong-doing sets forth the <sup>5</sup> rightness which is of God, what shall we say? Is God unrighteous who inflicts

2. *every way*.—Their country, history, literature, and laws, were great benefits; besides their religious instruction.

*sacred words, τὰ λόγια*.—The expression is general, comprehending the promises. Acts vii. 38.

3. *For what, τί γάρ*.—This is given as a confirmation, and not as another objection. Unless the faith of God were vain, the privileges given to Jews must be of great use. There are two questions, and the first, being indefinite, is merely an introduction to the second. This receives a strong negative reply. The whole supports the preceding assertion of Jewish privileges, and is confirmed by the following quotation. A further reply to this question, and a more complete removal of the difficulty, is given subsequently, when the apostle shows that the promises were only for those who had faith in God, and that there always had been, and would be, such persons.

*want of faith, ἀπιστία*.—This term is always so used in the New Testament, and never for unfaithfulness. iv. 20; xi. 20, 23; 1 Tim. i. 13; Heb. iii. 12, 19.

*faith of God, τὴν πίστιν τοῦ θεοῦ*. Mark xi. 22.—That which He required of men, and of which He is the object,

the punishment? I am speaking as  
 6 men do. Certainly not: for then, how  
 7 shall God judge the world? For if the

appears to be referred to; the expression being similar to the *rightness of God*, and the faith of men in God being the chief subject.

4. *certainly not*, μή γένοιτο.—The expression was originally a wish or prayer, but it became merely a strong denial.

*false*.—It is better in our reasoning to admit the falsehood of all men, than to suppose that the promises of God fail.

*written*.—The quotation is according to the Sept. Ps. li. 4. The Hebrew admits another translation, which is given in the English version, but does not require this. That adopted by the apostle is on some accounts to be preferred. The mention of prevailing agrees with the reference to judicial controversy. Matt. v. 40. David acknowledges that there would be no violation of truth in his condemnation, but the contrary.

5. *But if*, Εἰ δὲ.—This does not refer to the preceding quotation, but presents another difficulty, and introduces the second inquiry. The two objections, referring to the faithfulness and to the justice of God, are again mentioned, ch. ix., and considered separately. The reference to the first begins ch. ix. 6, and to the second, ver. 14.

truth of God by my falsehood advanced more to His glory, why am even I still judged as wicked? And is it,—<sup>8</sup>

*wrong-doing, ἀδικία.*—This is the consequence of the want of faith mentioned. ver. 3.

*Rightness, θεοῦ δικαιοσύνην.*—This is mentioned before and afterwards, as the consequence of faith. i. 17, iii. 21. The *justice* of God cannot be meant here; for if this were shown in the infliction of punishment, it could not be supposed to be inconsistent with it. Moreover, not the punishment, but the sin, is supposed to be subservient to the glory of God.

6. *the world.*—All men, as distinguished from Jews, are thus designated. xi. 12.

7. *For if, Εἰ γὰρ.*—This is presented as a confirmation of the answer given in the preceding verse, and therefore cannot be another objection. The following question merely unfolds, and puts in a stronger form, the preceding question. *The truth of God*, and the *falsehood*, are expressions previously used in reference to idolaters, i. 25; and the *wicked, ἁμαρτωλὸς*, was a common Jewish appellation for Gentiles. Gal. ii. 15. The person speaking is not a Jew, still less the apostle; but one of the world. ver. 6. Any one, even an idolater, might speak thus. The question respecting Jews,—is God unrighteous in punishing them?—is answered by transferring it to

as we are accused, and as some say we declare,—that we should do evil, that good may come? Of these the judgment is deserved.

another class, in reference to whom it would receive, without hesitation, the proper negative reply.

8. *is it*, μὴ ποιήσωμεν.—The interrogative form is similar in ver. 3, μὴ ἡ ἀπιστία, and in ver. 5, μὴ ἄδικος.

*accused*, βλασφημούμεθα.—Jews were subject to this charge, and not always without reason. Against the first Christians the charge was wholly false.

*of these*.—The persons adopting this principle, not those bringing the false accusation, are referred to. If because of good consequences, evil actions do not deserve punishment, then there is no moral evil in conduct,—no evil that depends simply on the intention and character of the agent. If evil actions cannot be justly punished, because of the good to which they contribute, then all evil may be practised, since all will be overruled for good.

9. *what then?*—If Jews have advantages, but only as they have faith in God; and if their wrong, though overruled for good, is justly punished, what is the consequence? This introduces the third inquiry.

*preferred*, προεχόμεθα.—We are held before others? The statement is put interrogatively. We were so

Wickedness  
of Jews.

What then? we are preferred? Not <sup>9</sup>  
universally: for we before brought a  
charge against both Jews and Grecians,  
of being all under sin. Even as it is <sup>10</sup>

placed, do we so continue? The signification of the word here used is simply that of *holding before*, and the reference must be learnt from the connexion. The relation of Jews to Gentiles being the chief subject, and the precedence of the former having been asserted, but requiring limitation to prevent abuse, the reference will most naturally and justly be to this. The superiority in *some* respects, of *some* Jews, is a just consequence of what has been asserted of Jewish privileges and the promises of God. Jews had peculiar advantages; they were placed before others. But no permanent superiority was ensured to all. Some became better than other men, and some became worse; but it was supposed by them that whatever a Jew might be, God would prefer him to other men. It is against this error that the apostle so earnestly contends. "*Think not to say with yourselves, We have Abraham for our father.*" Matt. iii. 9.

*not universally, οὐ πάντως.*—This requisite limitation is immediately added. The selection of the Jewish people was no ground for believing, either that *all* would have faith in God, or that *any* without faith would be accepted, or that their wickedness would *always* be un-



written, “ *There is none upright, not*  
 11 *even one. There is none with understand-*  
 12 *ing: there is none seeking after God. All*

punished. The difference between *not universally*, and *universally not*, is observed by the apostle; the first being given I Cor. v. 10, as here; and the second, *πάντως οὐ*. I Cor. xvi. 12. The implied assertion is not of perfection, but of superiority, and this could not be denied universally, though it was not true universally. Where the verb is expressed as well as the subject, *all*, the negative particle may belong to the verb. Only in such cases can *not all* mean *not any*. Thus the literal statement, ver. 20,—all flesh shall not be justified,—means *no flesh* shall be. Luke i. 37; I Cor. xv. 29.

*charge, προῆτιασάμεθα*.—Such is the address before made to all impenitent persons. ii. 1. The charge is not that they had sinned, but that they were still sinning, being under sin. It was true that all had sinned, but not that all were still under the dominion of sin, and the apostle has nowhere said this. He has addressed all persons as being in the same subjection to the Divine government, leaving it to the conscience of each to testify, whether or not he was still practising wrong.

*all under sin, ὑφ’ ἁμαρτίαν*.—All of the class referred to, all men practising wrong, they were under sin. Their wrong-doing was sin, and they were guilty, because of

*went astray, together they became worthless ; there is none acting kindly, there is not even one.” “ Their throat is an opened <sup>13</sup> sepulchre ; with their tongues they practised deceit.” “ The poison of asps is under*

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what they knew of God, and of duty. No other charge has been brought. The term *all* is used with a similar limitation in the following quotations. The apostle himself states that all men are not under sin. vi. 14, 18, 22.

10. *written*.—It was written of Jews, to whom the preceding question refers, and to whom the following quotations are declared to belong. ver. 19. These statements were not made of all men, nor of all Jews, but only of some. This is all that the argument requires, and all that would be true. The limitation of the statements is shown in all cases, by the contrast made between the persons thus described, and others of a contrary character.

*none upright, δίκαιος*. Ps. xiv. 1-3.—The psalm begins with the mention of the foolish, who say there is no God. As the wickedness of Gentiles is attributed to their irreligion, i. 21, so now the wickedness of Jews is set forth as resulting from the same cause, the want of faith in God. The words of the apostle do not exactly agree

<sup>14</sup> *their lips.*” “*Their mouth is full of*  
<sup>15</sup> *cursing and bitterness.*” “*Their feet are*  
<sup>16</sup> *swift to shed blood; oppression and misery*  
<sup>17</sup> *are in their ways; and the way of peace*  
<sup>18</sup> *they regarded not.*” “*The fear of God is*  
*not before their eyes.*”

with the Hebrew or the Septuagint: *upright* being put for *doing good*, and assertion in one clause for inquiry; but the sense is given correctly. In the following verses of the psalm mention is made of another class of persons,—the people of God, the upright,—who are not as the former, merely *children of men*. ver. 5.

13. *Their throat*. Ps. v. 9.—Here a further progress in wickedness is exhibited, but with a similar restriction to a class described as *evil-doers*, ver. 5, and distinguished from those who trust in God, and are upright, ver. 11, 12.

*The poison*. Ps. cxl. 3.—The persons thus described in the beginning of this psalm, are contrasted with those mentioned at the close as righteous. ver. 13.

14. *Their mouth*. Ps. x. 7.—These persons are *wicked* men, who oppress the poor, ver. 2, and oppose the *humble*, who have the protection and favour of God. ver. 12, 17.

15. *Their feet*. Isa. lix. 7.—This was the conduct of those spoken of, but certainly not of all men. It is contrasted with that of some, who did depart from evil. ver. 15.

Conclusion. Now we know, that what the law<sup>19</sup> declares, it speaks for those who are with the law; so that every mouth is stopped, and all the world is subject to the righteous judgment of God. Be-<sup>20</sup>

18. *The fear.* Ps. xxxvi. 1.—Here, too, one class is described as wicked, being without the fear of God, ver. 1, and another class is described as knowing God, and being upright, ver. 10. The fear is put for the object of reverence and dread. xiii. 3; Gen. xxxi. 42, 53.

19. *the law, ὁ νόμος.*—The whole of the Scriptures was sometimes so named. 1 Cor. xiv. 21; John x. 34, xii. 34, xv. 25. Those with the law are Jews. ii. 12.

*so that, ἵνα.*—The boast of universal superiority, and the plea of exemption from the moral government of God, being by these testimonies taken from Jews, they must be, equally with Gentiles, subject to His just sentence. ii. 2. The apostle has declared that the real ground of human responsibility is some knowledge of God, and of right and wrong; and that this belonged to both Gentiles and Jews. The Jews supposed that the possession of the law given by Moses made their state altogether different from that of Gentiles. They claimed a superiority, irrespective of personal character; and imagined that through outward correctness according to law, and the observance of sacred services therein

cause no human being will be judged to be right before Him on account of works of law. For through law there is further knowledge of sin.

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appointed for Jews, they were exempted from ordinary moral government. ii. 23. This the apostle shows to be both unreasonable and unscriptural. He thus establishes his conclusion which comprehends Gentiles and Jews.

20. *Because, διότι.*—Usage requires this translation; not *therefore*, as an inference, but *because*, as a reason, or condition, of what has been asserted. It would not be so, if works of law were appointed to be means of obtaining the Divine favour, irrespective of moral character; and it is so, because they were not given for this end. As commonly understood, the affirmative proposition of ver. 19 is not supported by the negative of ver. 20, and the peculiarity of the latter is unexplained. It might be expected that the simple statement would follow—*for all have sinned*—if it were not the writer's object to deny the value attributed to one kind of works, works of law. The statement of Ps. cxliii. 2, "*In Thy sight shall no man living be justified,*" which is often supposed to be similar, is altogether different. The psalmist asserts that none have been perfectly right in their conduct. The apostle declares that works, deeds,

services of law, as distinguished from the conduct which results from faith, were not for the Jews another way of being right with God.

*works of law, ἐξ ἔργων νόμου.*—These are not exclusively *ceremonial*, though chiefly on account of such the Jew expected reward; but *external* works and deeds, as described and required by law. To this subject the apostle returns in the next chapter, showing there that Abraham could not have been accepted for works of service, since he was accepted through faith; and before the law was given, which enjoined the services, on account of which many of his descendants hoped for acceptance. The general term for a work or deed, *ἔργου*, is often used for some *service*, an outward work done for another; and the workman is one who does such service, *ἐργάτης*. Matt. x. 10, xx. 1; Luke x. 7; 1 Tim. v. 18; James v. 4. All actions are not referred to, but the works required of Jews by their law, which were thought to be like the service of a workman, whereby a reward was earned from the master. iv. 4. Actions alone, apart from motives, have no moral value; and if esteemed, must be prized only for expected advantages. It was therefore not unnatural that they who looked only to outward correctness, according to law, should suppose that this was required of them for the advantage or honour of another; and that, by the exact observance of appointed rules, they should earn some reward. With moral conduct it is quite different. He who seeks con-

scientifically to do all that is right, will be conscious of many deficiencies, and he will feel that right is for his own good, and has generally a present and abundant reward. That actions of every kind, and in all connexions, are excluded from the justification of men, is contrary to what the apostle has before taught. The deeds that have no connexion with faith in God can have no religious value, but those which result from this faith are precious in the sight of God. There is no opposition between the teaching of St. Paul, and that of St. James. "*From works, ἐξ ἔργων, a man is judged to be right, and not from faith only.*" James ii. 24.

*further knowledge, ἐπιγνωσις.*—There is some knowledge without law, and some sin; but more with law. ii. 12, v. 13. After denying the supposed result of law, the apostle states, as some confirmation, the real consequence, as in iv. 15, and more fully in the seventh chapter. There is sin without either the law or the Gospel; but there is more with. Law alone may prevent some outward wrong, and produce some outward right, but it cannot change the moral character, though it increases the knowledge of sin. The Gospel does what the law could not do, and was not intended to do. viii. 3.

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I. Divine promises are a privilege, though distrust may exclude from them.

II. Nothing can prevent their fulfilment to all who have faith in God.

III. God is true in every word, and righteous in every work.

IV. Men's falsehood and wrong subserve God's truth and righteousness.

V. Evil is hateful and destructive, though it is overruled for good.

VI. There may be more wickedness where there should be more goodness.

VII. Jewish law did not set forth works or services as a means of acceptance.

VIII. All men are accountable to God for their wrong conduct.



### PART III.

## The being Right which is from God, through the Faith and Redemption of Christ.

MEANS OF SALVATION. FIRST FOR RIGHTNESS.

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CH. iii. 21—v. 21.

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|------|-------------------------------------|-----------------|
| I.   | THE FAITH AND SACRIFICE OF JESUS    | Ch. iii. 21—31. |
| II.  | HISTORICAL CONFIRMATION.—ABRAHAM    | iv. 1—25.       |
| III. | HOPE RISING FROM THE LOVE OF CHRIST | v. 1—11.        |
| IV.  | UNIVERSALITY OF THE GOSPEL.—ADAM    | 12—21.          |

## Words of the Lord Jesus.

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- I. *The Son of man came not to be served, but to serve; and to give His life a ransom for many.* - - - - - Matt. xx. 28.  
*Not as I will, but as Thou wilt* - - - - - Matt. xxvi. 39.  
*Father, into Thy hands I commit my spirit.* - Luke xxiii. 46.  
*Therefore my Father loves me, because I lay down my life.* - - - - - John x. 17.  
*Of righteousness, because I go to the Father.* - John xvi. 10.  
*I honoured Thee on the earth, I finished the work which Thou hast given me to do.* - John xvii. 4.
- II. *If you were children of Abraham, you would do the deeds of Abraham.* - - - - - John viii. 39.  
*Your father Abraham rejoiced that he should see my day; and he did see, and was glad.* John viii. 56.
- III. *The Good Shepherd giveth his life for the sheep.* - - - - - John x. 11.  
*Peace I leave to you, My peace I give to you.* John xiv. 27.  
*Greater love has no man than this, that one lay down his life for his friends.* - - - - - John xv. 13.  
*Because I live, you shall live also.* - - - - - John xiv. 19.
- IV. *And other sheep I have, which are not of this fold; those also I must lead, and they will hear my voice; and there shall be one flock, one shepherd.* - - - - - John x. 16.  
*I am the vine, you are the branches.* - - - - - John xv. 5.

## PART III.

THE BEING RIGHT WHICH IS FROM GOD, THROUGH THE  
FAITH AND REDEMPTION OF CHRIST.

Ch. iii. 21—v. 21.—The wrong-doing of men has been shown,—its character, as sinful,—its cause, the want of Faith,—its consequence, destruction. The apostle now presents the opposite to this, in the Rightness which men may receive notwithstanding ; this being the unmerited gift of God, bestowed through Faith, and ensuring eternal life. The evil having been shown, its remedy is now declared. He first states what God has done by Jesus Christ to manifest His righteousness and mercy, and to produce repentance and Faith. Ch. iii. 21—31. He then confirms, by the history of Abraham, the doctrine respecting Faith. Ch. iv. 1—25. In the next place he shows, by the love of God revealed in the death of Christ, the certainty and greatness of Christian Hope. Ch. v. 1—11. And lastly he illustrates the extent of salvation, by a parallel between Adam and Christ. Ch. v. 12—21.

Sec. I. Ch. iii. 21-31.—In opposition to the previous partial knowledge of men, as well as the false Jewish notion

just mentioned—that men might be accepted for works of Law—the apostle states that the Rightness which is from God is now clearly seen, and that it is attested by the Scriptures; these not prescribing works by which men might merit reward, but enjoining faith in God, and predicting the Redeemer. This Rightness is described as being from God, through the Faith of Jesus Christ, as offered to all, and given to all who have the faith of Jesus. ver. 21, 22. To support the statement that this Rightness was given through Christ to all who have Faith, the apostle declares the evil condition from which they were delivered,—the means of their redemption,—and the purpose of God in this appointment.—All having sinned, and failing of the end of their creation, they could become right only by the undeserved favour of God, and by a deliverance from the evil they had brought upon themselves—a deliverance which they had through Christ. He was a mercy-offering, being both from, and for, the mercy of God,—His means for man's redemption. Jesus Christ was this, through faith in God; and by obedience unto death, the shedding of His blood. The Rightness which was shown in His obedience unto death, and in His consequent exaltation to glory, was a manifestation of the Rightness which is of God through Faith; and it was for two purposes, being both a vindication of the Divine forbearance in passing by the former sins of men; and also a manifestation of Divine righteousness, and a means of producing in men that faith through which they also are judged to be right. He who has appointed the means, and foresees the end, declares the

present Rightness of all who have the Faith of Jesus. This Faith has respect to Jesus; it results from His death, and resembles the Faith in God through which the Saviour offered up Himself for the redemption of the world. 23—26. Lastly, the apostle asserts two conclusions—first, that Rightness being the result of Faith, there can be no such cause for glorying in self as there would be if it were the reward of services, as some Jews supposed; and secondly, that Rightness, not being the reward of services, was not confined to the Jews as these services were, but was equally for Gentiles, there being one God for all. Law and its supposed reward were for Jews only: but Faith and its consequent Rightness are for all men. Then the apostle sets aside the objection that this doctrine respecting Faith was subversive of Law, by declaring its entire accordance, as already asserted, and as shown more fully subsequently. 27—31.

The common restriction of the Faith of Jesus to the faith of which He is the object, and the further restriction of this faith to the sufficiency of His sacrifice for the removal of guilt, are entirely arbitrary; they enfeeble the argument of the apostle, and are contrary to the general tenor of Scripture statements. Christ is certainly an example of faith, as well as of love. The retrospective character of His death is here stated, but only subordinately, the principal reference being, as is usual, to the future. "*He will save His people from their sins.*" Matt. i. 21. "*He gave Himself for us, to redeem us from all iniquity.*" Tit. ii. 14. "*He was manifested that He might take away sins.*" 1 John iii. 5. The suppo-

## I.

## THE FAITH AND SACRIFICE OF JESUS CHRIST.

Faith of  
Jesus.

But now, apart from Law, the Right-<sup>21</sup>  
ness which is of God has been manifested,

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sition that when God judges men to be right, this judgment must be *retrospective*, has no support from the Scriptures. He cannot judge those to have been righteous who have not been righteous, for His judgment must be according to truth : nor does He treat as perfect those who are imperfect, for this would not be to their profit. But he judges those to be right whom He has made right, they being right in purpose and in prospect, through Faith. This imparts uprightness, and ensures salvation, making right in relation to all the promises of God. As men are redeemed and saved by the sufferings and death of Jesus Christ, so they are redeemed and saved by His faith and love. The faith is mentioned here, the love in a following section. v. 8. Faith in Christ, and in what He has done and suffered, is required of us ; and it may be said that salvation is by Christ, and that it is by faith. To affirm the one is not to deny the other ; both are true, and both should be considered. We must examine ourselves to know if we have faith ; but looking to ourselves will not make us better. We must look to Christ to increase in faith and love and hope ; and they who are without faith obtain faith by

being testified to by the law and the  
22 prophets,—even the rightness which is  
of God, through the faith of Jesus Christ,  
for all, and upon all who have Faith.  
For there is no distinction.

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looking to Him. This faith is an acceptance of salvation, as offered through Jesus Christ; but this acceptance must not be partial. If only a release from punishment is desired, there is no acceptance of salvation. The remission of punishment is only a part of the forgiveness of sins, as spoken of in the Bible; and the forgiveness of sins is only a part of the salvation of Christ. In the New Testament the death of Christ is usually connected with the whole of salvation, and not with one part. The question has been much discussed by theologians, why was the death of Christ necessary for the remission of punishment? But this is not the problem given in the Bible. We are taught that it was the proper way for the complete salvation of men; and not that it was necessary to vindicate Divine justice in sparing the penitent. "*It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Leader of their salvation perfect through sufferings.*" Heb. ii. 10.

21. *now, vuvè δὲ*, vii. 17.—This is said with a reference to the state of men as described in the preceding sections; but also with some reference to the present time, which is subsequently mentioned. ver. 26.

Redemp-  
tion by  
Him.

For all sinned, and are in want of the <sup>23</sup>  
glory of God; being judged to be right <sup>24</sup>  
gratuitously, by His favour through the  
redemption which is by Christ Jesus.

*apart from Law.*—If so, also apart from the works of Law, mentioned before and afterwards. ver. 20, 28. The opposition between these and Christian faith is fully expressed, Gal. ii. 16.

*Rightness, δικαιοσύνη θεοῦ.*—This has been before mentioned. i. 17. It is not the attribute of God, but the character and condition given by Him to those who have faith. This sense is preserved throughout the section, and must be maintained to avoid needless inconsistency. Ver. 25, 26, refer to what is here declared. By all that Christ was, and did, and suffered, by all His precepts and promises, it is now manifest that being right with God is the result of Faith; and the end is eternal Life.

*the law.*—The sacred Scriptures are sometimes called the law, ver. 19; sometimes the law and the prophets, Matt. xxii. 40; and sometimes the law and the prophets and the psalms, Luke xxiv. 44. Their testimony has been already noticed, and is often brought forward.

22. *the rightness, δικαιοσύνη δὲ.*—The preceding expression is repeated, the article not being required for definiteness in either case. A literal translation would be, *God's rightness*, and afterwards, *Jesus Christ's faith.*

*of Jesus Christ, διὰ πίστεως Ἰησοῦ.*—The same ex-



25 And God set Him forth a mercy-offering through faith with His blood; for an exhibition of the rightness which is from Him, on account of the passing over the

pression is used Gal. ii. 16, 20; iii. 22; Eph. iii. 12; Phil. iii. 9. It means faith in Christ, but includes more than this. The similar expression, the faith of God, *πίστω θεοῦ*, Mark xi. 22, is the faith which He requires, produces, and rewards; as well as the faith of which He is the *object*. When Christ is referred to simply as the *object* of Faith, the relation is usually denoted by a preposition, *εἰς* or *ἐπί*. John iii. 15, vi. 29; Acts xvi. 31. The possessive case is more comprehensive in its signification. The faith of Abraham is that which he had. iv. 12, 16. Christ is the great *example* of faith, as well as the *object* and the *cause*; and there is no reason for excluding any of these relations from the expression, *Jesus Christ's faith*. He is referred to as the *cause* of Christian faith. iv. 24, v. 8, viii. 32. "*We through Him have faith in God.*" 1 Peter i. 21. The *example* of Christ is referred to by St. Paul in chap. vi., where he shows that an imitation of Christ is included in the faith of every Christian. The words of the prophet respecting God declared the principle of all our Lord's conduct: "*I will put my trust on Him.*" Heb. ii. 13; Matt. xxvii. 43. Christ is called the Chief Leader and Victor of the Faith, whose faith, as shown in His sufferings and death, we have to follow. Heb. xii. 2. The three relations of object, cause, and example,

sins of former times by the forbearance of God :—for the exhibition at the present time of the rightness which is from Him, that He should be righteous, and

are presented in all the discourses of our Lord, in which He requires men to have faith in Himself, and declares His entire dependence on the Father. That He trusted in God was shown by every expression of prayer and praise, and by all His conduct in life and death. He declared this to be obedience to the Father. "*I seek not my own will, but the will of Him who sent me.*" John v. 30, vi. 38, ix. 4.

*upon all.*—This clause is wanting in some of the best MSS., but it is found in others: it agrees with the apostle's style, and is more likely to have been omitted than added. The rightness is presented to all, but it is possessed only by those who have faith. The same prepositions, *εἰς* and *ἐπί*, are used in a similar way. ix. 22, 23.

23. *all sinned.*—All of the class referred to, both Jews and Gentiles. It is true of all men, but it is here said only of those now judged to be right. This is the first mention in the epistle of their sins. The wickedness before referred to is that of impenitent persons.

*glory of God.*—This excellence of character and condition was purposed by God, and is given to men. In the hope of this glory we should rejoice,—the glory of the sons of God. Christ came that this purpose might be fulfilled. v. 2; viii. 18, 21; ix. 23; John xvii. 22;

judge to be right him who is of the faith of Jesus.

<sup>27</sup> Where then is the glorying? It is Salvation by faith. excluded. By what law?—of the ser-

2 Cor. iii. 18 ; Gal. iv. 5 ; Heb. ii. 10. The signification of *praise* or *honour* is less common. John v. 44, viii. 54, xii. 43 ; 1 Thess. ii. 6. It does not suit the connection here. The persons who are said not to have or seek the praise and honour which come from God, are persons who are not judged to be right. Of the latter it is said that they do please God, and that their conduct is acceptable to Him. ii. 29, xiv. 18. The statement is in the present tense, the preceding being in the past. They sinned, and they are now judged to be right ; but they are still imperfect, not having, but hoping for, the glory of God.

24. *judged to be right, δικαιούμενοι.*—The common signification should be retained here. Those of whom the apostle speaks were made right, and judged or declared to be right ; the latter implying the former. Men are made right through their redemption by Christ. So they are made right by His blood, being reconciled to God through the death of His Son. v. 9, 10. In these statements the effects on character and condition appear prominent. That men are judged to be right by God, is the most certain proof that they *are* right ; and the strongest form of expression for this fact. If *being* right and being *judged* to be right by God, are always com-

vices? Not so; but by a law of Faith. We consider then that a man is judged <sup>28</sup> to be right by faith, apart from works of Law.

bined, the question whether the word denotes *making* right or *declaring* to be right cannot be of the importance which has been supposed. Whatever rightness men have, is admitted by all Christians to be the gift of God. And all allow that without uprightness of character there is no real faith in Christ. Men are made right, and they are judged to be right by God, when by faith they begin the Christian course. But much still remains to be changed, both in mind and condition.

*gratuitously*, δωρεάν.—There could be no *services* to merit reward; there had been *sins* deserving punishment; and the *rightness* declared was itself the gift of God. It is so described, v. 17.

*redemption ἀπολυτρώσεως*.—This is a deliverance from all evil, a release from punishment and from sin, and finally from death. The term is generally used for a deliverance obtained by ransom. Thus Jesus Christ spoke of Himself as a ransom, λύτρον. Matt. xx. 28. It occurs Luke xxi. 28; Rom. viii. 23; 1 Cor. i. 30; Eph. i. 7, 14; iv. 30; Col. i. 14; Heb. ix. 15, xi. 35.

25. *set forth*, προέθετο.—This was done in fact, and not merely purposed. Eph. i. 9; Heb. ix. 2; Ps. liv. 3. The reference is to the manifestation of Jesus Christ.

*mercy-offering*, ἱλαστήριον.—The death of Christ was

29 Or is He the God of Jews only?—not For all men.  
 also of Gentiles?—yes, also of Gentiles;  
 30 since there is one God, who will judge

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the condition and means of the manifestation and communication of the mercy of God. The expression alludes to the sacrificial offerings which were slain, and the death of Christ is often in the New Testament associated with these. John i. 29; 1 Cor. v. 7; Eph. v. 2; Heb. ix. 14, 28; 1 Pet. i. 19. But the death of Christ is never presented in the Scriptures as the *cause* of the mercy of God. It is always described as the *effect*, or the *mode* of its exercise. The term here used merely denotes some connexion with the Divine mercy, and does not define what the connexion is. This must be learnt from the statements of the Bible on this subject, and not from the notions of Jews or heathen respecting their propitiatory offerings. Their views respecting the character and service of God were often altogether wrong. The word is used for a sacrifice. Dio Chrys. Orat. xi. Once in the New Testament it is used for the mercy-seat, Heb. ix. 5; and it is frequently so used in the Septuagint. But this would here be an unsuitable figure of the person of Christ; for the mercy-seat was sprinkled with the blood of sacrifices, and not with its own. The term for a mercy-offering is similar in form to the names of other sacrifices,—peace-offerings, *σωτήριον*, Exod. xx. 24, xxix. 28, xxxii. 6; thank-offerings, *χαριστήριον*, Xen. Cyr. iv. 1; sin-offering, *καθάρσιον*, Herod. i. 35.

circumcised men to be right because of faith, and uncircumcised men, by means of the faith. Do we then subvert Law <sup>31</sup> through this Faith? Certainly not, but we make Law to stand.

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Similar terms showing the scriptural signification of this are used: Matt. xvi. 22, ἰλεώς σοι; Luke xviii. 13, ἰλάσθητί μοι; Heb. ii. 17, ἰλάσκεσθαι; 1 John ii. 2, iv. 10, ἰλασμός. The sacrifice of Christ was offered *unto* God, and was acceptable to Him, not for the suffering that was there, but for the goodness that was there. It was offered *for* men, on behalf of men; and is effective in them for the same reason—for its perfect goodness—because it is the highest manifestation of the strongest faith in God, and the greatest love to men. It is subsequently described as an expression of love, v. 8,—as a *right* deed, δικαίωμα, v. 18,—and as an act of *obedience*, ὑπακοή, v. 19. Punishment, so far as it is the *necessary* consequence of sin, can be prevented only by the removal of sin, and must cease when it is taken away. But punishment, so far as it is the *appointed* consequence of sin, may rightly be averted by whatever is more effectual than punishment, in preventing wrong, and promoting right; with this justice is fully satisfied, whether human or Divine.

*through faith*, διὰ πίστεως.—The article is wanting in the best MSS. So far as the words are concerned, this might be either the faith which produced the offering of

Christ, or the faith which that offering was designed to produce. The faith of Jesus in God was *with* the shedding of His blood, and the faith of Christians is *by* this. But the description of the cause may be expected before that of the effect ; a reference to the principle of our Lord's sacrifice, which made it acceptable to God, may be expected before the mention of its material manifestation ; and the faith of Christ is more suitably noticed here, as the faith of His disciples is subsequently mentioned. ver. 26. So in ver. 22, the faith of Jesus Christ is first mentioned, and then that of those who are saved by Him.

*with His blood, ἐν τῷ αὐτοῦ αἵματι.*—The position of these words shows that they belong to the *faith* mentioned, but not that they describe its object. Faith *in* the blood of Christ is not a scriptural expression.

The preposition, ἐν, like the Hebrew ׀, often denotes the means or the accompaniment, and is translated *with* or *by*. It is used in similar connexions, where sacrifice is referred to. The high-priest went into the holiest *with* the blood of another. Heb. ix. 25. John came *with* the spirit and power of Elijah. Luke i. 17. Paul spoke of his coming *with* an abundance of blessing, Rom. xv. 29 ; *with* a rod. I Cor. iv. 21. Similar to this representation of the sacrifice of Christ are the statements, "*Not with the blood of goats and bullocks, but with His own blood, He entered once for all into the holiest, obtaining an eternal redemption,*" δι' αἵματος. Heb. ix. 12. "*How much more will the blood of Christ, who through the Eternal Spirit offered Himself without a fault to God, purify your*

*consciences from lifeless deeds, for the service of the Living God!*" ver. 14. The same preposition commonly translated *in*, often means *by*, as in the preceding statement, redemption is said to be *by* Christ, ver. 24. So v. 9, 10; xiv. 17; 1 Cor. xii. 9; Eph. ii. 13; Heb. ix. 22; x. 19; xiii. 20; Rev. i. 5, v. 9. The death of Christ is referred to as producing in various ways faith in God. 1. By revealing the love of God. v. 8, viii. 32. 2. By showing the excellence of His service. vi. 5, viii. 17. 3. By maintaining the connexion of sin and suffering. 4. By expressing faith in God. As an example it supplies a *reason* for trust in God; and it is a *cause* more powerful than any reasons.

*an exhibition, εἰς ἔνδειξιν.*—This is according to the introductory statement, that the rightness which is of God has been manifested, ver. 21; and the sense is the same, the Divine purpose in this manifestation being now stated. The sacrificial death of Christ is set forth for an exhibition of the rightness which is of God, and for this exhibition two reasons are mentioned, one in the past, and one in the present and future.

*on account of, διὰ τὴν πάρεσιν.*—The connexion and correspondence of the clauses show that this refers to one reason, as afterwards the other is given.

*passing over, πάρεσιν.*—This term is not used for the forgiveness of sins, ἄφεσις. The emphatic mention of the *past*, and its opposition to the present, show that reference is here made to the sins of former generations. The moral government of God was but partially seen then; not only because sin often seemed to go unpunished, but also because all was not done, that was



afterwards done, to bring men to repentance. There was forbearance with sin; and gradual progress in the means appointed for the removal of sin, and the salvation of mankind. ii. 4; Acts xiv. 16. "*The times then of the ignorance God overlooking, now commands all men everywhere to repent.*" Acts xvii. 30.

26. *The exhibition, πρὸς τὴν ἔνδειξιν.*—A resumption is here made of the expression in the preceding verse, and another preposition is used, the former being reserved for the final result. εἰς τὸ εἶναι. As before there was a reference to the past, so now there is a reference to the present and future. There is a similar repetition, with a similar distribution of thought, ver. 21. The article is given here by the best MSS.

*be righteous, δίκαιον.*—He is evidently so. The righteousness of God, as a Divine perfection, was manifested in the character of Jesus Christ; for all that He was and said, did and suffered, was in Him according to perfect righteousness, and promoted righteousness in men. Matt. iii. 15; John xvii. 25. It is not said that the *justice* of God is shown in the punishment of sin, but that God is shown to be righteous in what He has done, that men may become righteous. That righteousness is chiefly shown in punishment, which must fall on the sinner, or his substitute, is not taught in the Bible.

*and judge to be right, καὶ δικαιοῦντα.*—This is not something to be reconciled with justice. In the remission of *punishment* alone there is no manifestation of righteousness: but in appears in the remission of *sins*, for this includes their removal. Heb. viii. 10—12. So in

judging to be right those who are of the faith of Jesus, the righteousness of God is seen. "*If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*" 1 John i. 9.

*of Jesus.*—This is omitted by some, but it is found in most MSS., and is retained by most editors. It is more likely to have been omitted, or changed, than to have been introduced. The use of the possessive case here, as well as ver. 22, is unaccountable, if reference were made exclusively to the object of faith. According to all the teaching of the New Testament, Jesus Christ came that men might at once be made right through faith; and that they might at last be made perfectly righteous, becoming like Him. The manifestation of righteousness in Him is the appointed means of producing similar righteousness: and this is the sure end, in all who have faith in Him. 1 John ii. 2, 3.

27. *the services.*—The works which occasioned this glorying are referred to, ver. 20; and they are again mentioned in the following chapter, iv. 2. There could be no contrast, if by works of Law were meant all that is right and good. Faith then would be a work of Law, as much as Love.

*a law of Faith, νόμου πίστεως.*—This is a law or rule, describing and requiring faith; declaring that where faith is, there rightness is also; and saying, Have faith in God, and you become right.

28. *then, οὖν.*—This is the reading of some of the oldest and of most later MSS., and seems more suitable than the other, γὰρ. The *fact* rather than the *thought*

would be mentioned if a reason were given. It is the lesson taught by the manifestation of God's rightness in Jesus Christ's faith, and is presented as an additional conclusion, preparatory to the question which follows.

29. *or.*—Another inquiry introduces another consequence.

30. *one.*—He is unchangeable, ever the same, and the same to all men. If the favour of God were for services of Law, it would be restricted to Jews; but being by faith, it is equally for Gentiles. There may be an allusion to the words of the prophet, "*Jehovah shall be one,*"—alone, and the same everywhere. Zech. xiv. 9.

*circumcised.*—All are not referred to, but some: those who had faith.

*because, ἐκ πίστεως.*—They are thought of as already in this state, and an answer is given to the question, why?

*by means of, διὰ τῆς.*—They are thought of as to be brought into this state, and an answer is given to the question, how?

31. *subvert Law.*—The question refers especially to the Jewish law—the law given by Moses, the law of works—which is mentioned before and afterwards, ver. 20, 21, ii. 12—14, iv. 13, v. 13. The reference is not to the Jewish Scriptures, as in ver. 19, *the law*; but to Law, taking the term strictly. The Gospel is consistent with this law, as with law in general; but it is not said to confirm it, still less to be precious chiefly on this account. This

law did not always exist, and it was not given to all. It was made to *stand*, because its character and use were shown, and its proper place. This is fully shown, ch. vi. and vii. Similar statements respecting Jewish law are given, Gal. iii. 24; 1 Tim. i. 9; Matt. v. 17.

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I. God is merciful and righteous, and the God of all men; having given His Son to be the Saviour of the world, and judging to be right all who have faith in Him.

II. Jesus Christ reveals the character and accomplishes the purpose of God; having offered up Himself for the salvation of men.

III. The death of Christ was an expression of His faith in God, the manifestation of the mercy and righteousness of God, and the means of imparting faith and salvation to men.

IV. Men sinned, and experienced the forbearance of God; they had faith in Christ, and were redeemed from the dominion of sin, and judged to be right with God.

V. The Rightness given by God was manifested in Christ, to complete the moral government of God, and to communicate all rightness to men.

VI. Faith in Christ produces a faith and righteousness like His; it excludes all glorying in self, and is a way of salvation for all.

## II.

## HISTORICAL CONFIRMATION.—ABRAHAM.

- 1 What then shall we say that Abraham Acceptance  
of Abraham. has obtained, our forefather by nature?
- 2 For if Abraham was judged to be right because of services, he has cause for

Sec. II. Ch. iv.—Having stated that the Gospel received testimony from both the law and the prophets, iii. 21, the apostle proceeds to show this, by referring first to the history of Abraham. What was true of him would be true of others, and what could not be true of him, could not be true of his descendants. Now the Scripture declares that he was judged to be right on account of his faith in God, and not on account of any service done for God. Therefore what was promised to him was not due as payment for work done, but was given as an unmerited favour. So it is with all. 1—5. This is confirmed by the later scriptures; for what is seen in the history of Abraham, appears in the confession of David. He speaks, not of services rewarded, but of sins forgiven. This second instance is added to give the testimony of prophets; the first being taken from the law, as the term was applied to the Pentateuch. And as in the former it was evident that there are no services for which any could claim reward; so in the latter it is

glorying. But he has none in relation to God. For what does the Scripture declare? “ *And Abraham had Faith in God,*

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shown that there are offences in the greatest and best, to be forgiven and put away. 6—8.

That the blessedness possessed by Abraham and David was not restricted to the Jews, the circumcised, and that it was not for all of them, will appear from the same history. Abraham was judged to be right before his circumcision. This followed, and was a sign of the rightness already obtained by his faith in God. He is therefore the father of all who have faith, and only of these ; of Gentiles when they have faith, and of Jews only when they have the same faith. 9—12.

That the blessings promised were not limited to those who had law, and were not for all of them, is equally manifest ; not only from the time when the law was given, but also from the inconsistency of the design attributed to law, with the real character of the promise ; and from the actual result of law, which was contrary to what was supposed. Therefore the Jewish Law could not possibly be the ground of the blessings promised, in connection with faith, to Abraham and his offspring. What was promised was an unmerited favour to all who had faith ; and Gentiles, equally with Jews, were children of Abraham, heirs of the promise. 13—17.

The faith of the patriarch is then illustrated by a further reference to his history ; and it is shown how, by faith in God he had a hope which he could not otherwise

*and it was considered in him to be for  
4 Rightness."* Now to one doing service,  
the reward is not considered as favour,

gain; the object, strength, cause, and consequence of his faith being noticed. 18—22.

And lastly, the faith of the Christian is described as corresponding to his, but resulting from a more full manifestation of the love of God. With the death of Christ, which alone was mentioned in the preceding section, His resurrection is now associated; this being equally important, as showing the reason and object of Christian hope. 23, 24.

It is most evident that the apostle represents the faith of Christians as similar to the faith of Abraham, having respect to the power, the faithfulness, and mercy of God. It has been supposed that the faith of Abraham was similar to the faith of Christians, in having respect to the sacrifice of Christ, as the means of human salvation. But such is not the view here given. The promise first mentioned respected the seed, as *associated* with Abraham, ver. 13; and the second promise mentioned referred to the *number* of his seed. ver. 17. Abraham was the Father of those who have faith, not as the first who trusted in God, but as one whose eminent faith in God received an extraordinary expression of Divine approval and favour, and thus became the means of producing similar faith in the minds of many. Christ is set forth as the Chief Leader of our faith, because His perfect faith in God, and the full expression of the Father's approval

only as debt. But to one not doing service, but having faith on Him who declares the irreligious man right,—his Faith is considered to be for Rightness.

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and favour which he received, are not only an example for our imitation, but a means of producing a faith similar to his. Most certainly Christ is the object of faith, as Abraham was not; but He was the pattern of faith, as Abraham was; only in this, as in all things, infinitely superior. Heb. xii. 2; Col. i. 18. This chapter is not a digression for the sake of Jews, but it refers equally to Gentiles. ver. 17, 23. It is not a proof that Law stands, but it shows that rightness by faith, apart from law, is testified to by the law and the prophets. iii. 22.

It has been said that Abraham was not justified, but that righteousness was attributed to him as a future possession, and that David was not forgiven, but rejoiced in the hope of future forgiveness. These are doctrinal fictions, contrary to the plain statements of Scripture. There was incompleteness in the former revelations, which there is not in the Gospel; but there is always imperfection now in those who receive the latter. They who were right under the former system attain complete salvation by the knowledge of Christ. Of their earthly life it is said, "*They did not receive what was promised; God having foreseen concerning us some better thing, that they apart from us should not be made perfect.*" Heb. xi. 39. The redeemed of every age have



6 Even so David also declares the <sup>And of David.</sup> happiness of the man to whom God adjudges rightness, apart from services.

the same song of praise, "*To Him that sitteth on the throne, and to the Lamb.*" Rev. v. 13.

1. *What then.*—This is no objection, but the introduction of an inquiry arising from the preceding statements respecting the connection of faith and rightness. The history of Abraham testifies to the same truth.

*has obtained, εὐρηκέναί.*—This is often the meaning. To find favour is to obtain favour. Luke i. 30. This term is placed before Abraham in the best MSS., and is not to be connected with *κατὰ σάρκα*.

*our forefather, προπάτορα.*—This is the reading of some of the best MSS., and is preferred as most suitable, and least likely to have been introduced by copyists. The special appellation given to Abraham, forefather, and the general question respecting him, agree best with the context; for the appellation, *father*, is subsequently used to mark the spiritual relation; and the special question would refer only to circumcision. The answer to the question is given. It is not, that he has obtained nothing, which would be the reply, if the question were, what has he gained by circumcision or of himself; but that he has obtained rightness by faith.

2. *services, ἐξ ἔργων.*—This was a supposed ground of acceptance. iii. 20, 27. But it does not appear that any Jews expected reward on the ground of universal rectitude of character and conduct. Some did expect it,

“ *Happy they whose offences were forgiven, and whose sins were covered over! Happy the man to whom the Lord will not adjudge sin.*”

because of a partial obedience to law,—an obedience external, and chiefly ceremonial, the result of law, and not of faith. Only one kind of glorying is mentioned, and only one is of any importance.

*he has none.*—This is the conclusion, proved by the following testimony. The argument is hypothetical; and the antecedent being the *only* one from which the consequent would follow, the denial of the former justifies the denial of the latter. Only if he were judged to be right because of service, would he have cause for glorying. But he was judged to be right because of faith, and not because of services. Therefore he has no cause for glorying. iii. 27.

3. *considered*, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.—Gen. xv. 6; quoted also Gal. iii. 6; James ii. 23. Similar is the statement respecting Phinehas. Ps. cvi. 31. His conduct, which resulted from faith in God, received a reward, the expression of Divine approval. So the faith of Abraham was considered as the ground on which he would obtain the promised blessings. The *faith* and the *rightness* are not identified; they are always distinguished by the Apostle, rightness being the consequence of faith. Because of this connexion, he who has faith is considered to have rightness also; and he has this rightness. That an object is considered to be something,

9 Is this gratulation then upon the Before cir-circumcised? or also upon the uncircumcised? for we say that in Abraham faith was considered to be for rightness.

does not imply that it is *only* considered to be such; but the contrary, that it is *really* such, unless the judgment be erroneous. The Hebraistic expression, that faith is considered for rightness, simply means that one who has faith is considered to have rightness, that is, to be right. To be *counted for* nothing, is to be so considered, *being* nothing, Acts xix. 27,—to be counted for circumcision, is to be considered circumcision, *being* the true circumcision, Rom. ii. 26,—to be counted for offspring, is to be considered offspring, *being* the true offspring. Rom. ix. 8. So Hannah was counted *for* a drunken woman, when judged to *be* one. 1 Sam. i. 13. The statement of the history does not refer exclusively to the preceding promise, but is general, being an introduction to the following narrative. Gen. xv. 18.

4. *doing service*, ἐργαζομένῳ.—General propositions are added to show that the blessing bestowed on Abraham was undeserved; no cause for glorying in himself, but only for thankfulness to God. The first statement indicates the kind of works which the Apostle refers to. They are external acts, supposed to be for the advantage of another. That he does not speak of the complete observance of all right—universal obedience to the Divine will, perfect moral excellence—is evident: 1. From the term employed, which properly represents

How then was it so considered? when <sup>10</sup> he was circumcised, or when uncircumcised? Not when circumcised, but when uncircumcised. And he received the <sup>11</sup>

one doing some outward work or service. Matt. xxi. 28 ; Acts xviii. 3 ; 1 Thess. iv. 11 ; 2 Thess. iii. 10. 2. From the principle of this work, which is opposed to faith in God, the principle of all perfect obedience. 3. From the supposed consequence, the obligation of a *debt*, which would not follow even from perfect obedience to the will of God. He cannot be a *debtor* to any creature, however good. The relation supposed might exist between man and man, but not between man and God.\* This, however, was imagined by Jews to be possible for them, on account of the special services required of them. The obligation resulting from *promise* belongs as much to the exercise of faith, as to the observance of law ; and nothing is said of the absolute perfection of works in quality and number, any more than of the perfection of faith in constancy and strength. It is unquestionably true, that none are judged to be right because they have fulfilled all duties ; but this is not the truth taught here. The same contrast between works and faith, debt and favour, is repeated, xi. 6.

5. *the irreligious, ἀσεβῆ.*—The statement is general,

\* “ For merit lives from man to man,  
And not from man, O Lord, to Thee.”

sign of circumcision, a seal of the rightness belonging to the faith which he had when uncircumcised; so that he is the Father of all who have faith with uncircumcision,—so that to

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though with a special reference to Abraham, Josh. xxiv. 2, 14; and the term must refer to the past, for it cannot describe the present character of one who has faith in God. He then ceases to be what he has been. The substitution of considered to be right, for justifies,—judges or declares to be right,—shows that these expressions are equivalent. The opposition between the two cases is only partially given. It is implied that any good bestowed in the second, is no debt, but a favour. ver. 16.

6. *happiness*, μακαρισμὸν.—The quotation is from Psalm xxxii., where David speaks of himself as a pardoned sinner, and not as a paid servant; expressing and commending faith in God, but saying nothing of services.

7. *forgiven*, ἀφέθησαν.—They are put away by God. This is more than the *passing by*, mentioned iii. 25.

8. *adjudge*, λογίσηται.—The expression is similar to that of the preceding verse. His sin is not imputed to him; he is not judged to be wrong, according to his past sin; but to be right, according to his present faith. Where there is penitence and faith, what a man is, and will be, are not estimated by his former conduct,

them also the rightness is adjudged:— and the Father of circumcised men, to <sup>12</sup> those who are not only circumcised, but even to those who follow the steps of the faith which our father Abraham had when uncircumcised.

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but by his relation to God : the Divine judgment and purpose being one.

9. *for we say*.—This statement is the ground of the inquiry. Because of what has been said, we may ask how far the congratulation extends, and find an answer in the history.

11. *a seal*.—It was this to Abraham, but only to him. As an *emblem* of personal purity, circumcision was instructive to all men. As a *mark* of separation, it was appointed for all Jews, and was connected with their national privileges. But as a *seal* it was restricted to the patriarch. It was the confirming sign of the covenant which was made with him ; and this covenant being a proof of his personal acceptance, the sign of the covenant had the same significance for him ; but only for him. His circumcision was a sign that he was right ; but the circumcision of others would not justify a similar inference. Before this appointment was given to Abraham, his acceptance was declared, and the covenant made. Gen. xv. 6, 18. The institution of circumcision is recorded, xvii. 11. The term *seal* has been misapplied to the sacraments in their ordinary use. Baptism cannot be a seal to those who receive it ; for it is to them,

13 For not in connection with Law was <sup>Without Law.</sup> the promise to Abraham, or to his offspring, that he should be a possessor of the world; but in connection with  
 14 the rightness belonging to Faith. For

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whether children or adults, only what circumcision was to Jews in general, and not what it was to Abraham exclusively. The same may be said of the communion service. It is never in the New Testament represented as a seal to those who receive it.

*so that, εἰς τὸ.*—This was, *in fact*, a result, not of circumcision, but of his preceding faith and rightness: but it was a result *in thought*, a logical consequence, of his circumcision. The same expression is used for the *result*, and with no reference to *design*, i. 20. It is repeated with the following explanatory clause, and in ver. 16.

12. *but even, ἀλλὰ καὶ τοῖς.*—Two classes of persons are referred to, and combined, the uncircumcised with faith, ver. 11, and the circumcised with faith, ver. 12; and the latter is added to the former. The apostle might have written, *but who also, ἀλλὰ τοῖς καὶ*, and then faith would have been added to circumcision. By writing, *but even to those*, he adds the second class as now described to the first. The first statement referring to Gentiles who had faith, the second must refer only to Jews who have faith.

13. *connection with, διὰ νόμου.*—As before, *with* circumcision. ver. 11, ii. 27.

if they who depend on Law have the possession, the faith has been made vain, and the promise has been annulled. Moreover the Law produces punishment; <sup>15</sup> and where there is not law, neither is there transgression. Therefore it is be- <sup>16</sup>

*promise.* Gen. xii. 3, 7; xiii. 15; xv. 18; xvii. 7, 8; xxii. 17; Gal. iii. 16.—This argument refers, not to the twelfth verse alone, but to the eleventh verse also, supporting the proposition, that Abraham was the father of all who had faith,—of Gentiles as well as of Jews.

*his offspring, τῷ σπέρματι.*—His true *seed*, they who had his faith. Nothing was ever promised to the *merely* natural descendants. The promise referred to had respect pre-eminently to Christ, but not exclusively. Thus the apostle reasons in the Ep. to the Galatians. The supposition that one *person* is there referred to, and not one *class*, takes away all consistency, force, and propriety from the argument. There were *two seeds*, the natural and the spiritual; and if more than one of these were referred to, a plural form of expression would be employed. The singular shows that the promise is for the one class, of which Christ is the representative. Gal. iii. 16, 29.

*possessor, κληρονόμον.*—This was the real significance of the promise, which had only a partial fulfilment in the occupancy of the land of Canaan by himself and his descendants. viii. 17; Matt. v. 5; Heb. xi. 10, 16.



cause of faith, that it may be as favour ; so that the promise is sure to all the offspring ; not to that which depends on Law only ; but even to that which depends on the faith of Abraham, who<sup>17</sup> is the Father of us all. Even as it

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14. *depend on Law, οὐ ἐκ νόμου.*—In opposition to those who depend on Faith. Similar are the expressions found ii. 8, iii. 26, iv. 12. These persons are described not merely as having Law, but being what they are from its influence. “*Such as are from works of Law are under a curse.*” Gal. iii. 10. “*They who are from faith, these are Abraham’s sons.*” Gal. iii. 7. If the simple possession of law had been referred to, then the addition *only* would be required. The reason here given respects the offspring associated with Abraham in the promise. If the blessedness given to Abraham because of faith, was given to his descendants because of services, the blessedness must be of another kind, and they would not be blessed *with* him. The faith for which he was commended would be superfluous, and the promise be set aside. “*If the possession be because of law, it is not any longer because of promise. But to Abraham God has given the favour by promise.*” Gal. iii. 18. The promise of having possessions in Canaan was not fulfilled to Abraham personally ; but the promises of Divine favour, and of a great and blessed influence on subsequent generations, were promises that he should be a possessor of the world. Acts

is written, "*Because I have made thee a Father of many nations,*"—before God, in whom he had faith, who makes the dead to live, and names those not existing, as existing.

vii. 5 ; Heb. xi. 9. "*Whether the world, or life, or death, or things present, or things future, all are yours.*" 1 Cor. iii. 22.

*vain.*—The two principles are different : the one being internal and moral, the other external and formal ; and while one includes Gentiles, the other excludes them. Gal. iii. 18.

15. *Moreover, γὰρ.*—This is an additional reason, referring to ver. 13. The real result is contrary to the supposed result. So iii. 20.

*transgression, παράβασις.*—This is the proper term for disobedience to law. The apostle has stated, and shown, that there is *sin, ἁμαρτία*, without law ; but there can be no *transgression*, the worst form of sin, without law. Where law did not prevent sin, it made sin to be transgression, and thus produced more guilt, and more punishment. vii. 13.

16. *that it may be, ἵνα.*—The *design* is stated, as well as the result, ver. 4. The words for *therefore* and *that* are thus associated. Phil. ver. 15. The possession promised is dependent on faith.

*so that, εἰς τὸ.*—Here the result is declared by another mode of expression. ver 11.

*on Law only, νόμον μόνον.*—These are excluded. Two

- 18 And he beyond hope had faith for Patriarch's Faith. hope, respecting his becoming a father of many nations, according to what had been said, "*Thus shall thy offspring be.*"
- 19 And not being feeble in faith, he did not

classes of persons are here referred to; but they are contrasted, and not combined, as in ver. 12. There was no promise for those who were without faith, who had only law, and were merely the natural seed. The true seed is here added to the Father of the faithful.

17. *many nations.*—Not of Jews only. Gen. xvii. 5. The statement is similar to that before recorded. xii. 3. "*With thee shall all the families of the earth be blessed.*" This is repeated xxii. 18. The reference is, not to his natural descendants, but to all of every nation who have the faith of Abraham. The covenant respected spiritual blessings, and was not restricted to any people. *I will be God to thee, and to thy seed after thee.* xvii. 7. There was a promise to Abraham of natural descendants, and some promises were restricted to them; but all were for those only who were partakers of his faith.

*before God, κατέναντι.*—In His view. Matt. xxvii. 24; Mark xi. 2.

*to live.*—This is a general description, anticipating what is subsequently declared,—of Abraham, ver. 19; of Christ, ver. 24; of Christians, vi. 13.

*names, καλούντος.*—The many nations, not yet born, were spoken of as though they already lived. "*Thy name shall no longer be called Abram, but Abraham shall*

regard his own body already become dead, being about a hundred years old ; and the deadness of the womb of Sarah. But respecting the promise of God, he <sup>20</sup> did not waver in want of faith ; but he was strong in faith, giving honour to God,

*be thy name, because I have made thee a father of many nations."* Gen. xvii. 5.

18. *respecting, εἰς τὸ.*—The object of his faith and hope is thus referred to, ver. 20 ; and this, rather that the effect of his faith, agrees with the context.

*so shall.*—Gen. xv. 5. As the stars of heaven in number. The history shows that this promise, according to the apostle's application of it, had respect to natural descendants, the offspring of Abraham and Sarah. The statement was true also of his spiritual seed. They were more numerous. Gal. iv. 27.

19. *he did not.*—The other reading, omitting the negative, is more likely to be a supposed correction. This is given by many of the best MSS., is the more suitable, and is most generally received.

20. *respecting, εἰς δὲ.*—The object of his hope, and the strength of his faith, are now declared ; the positive representation following the negative. The connection of Abraham with Keturah, and the birth of six sons, are noticed in the history after the birth of Isaac ; but most likely they preceded the birth of Ishmael. Gen. xxv. 1.

21 and being fully persuaded that, what He has promised, He is able also to perform.

22 Wherefore also it was considered in him to be for rightness.

23 Now it was not written for his sake Christian Faith. only, that it was so considered in him,

21. *He is able.*—This is a general proposition, and therefore in the present tense.

22. *Wherefore also.*—An additional result, beside the fulfilment of the promise. ver. 19. The declaration of the rightness of Abraham through faith, is given by S. James in connection with another exercise of faith,—his willingness to offer up Isaac. James ii. 23. In both cases there was the same trust in God; and with this, as the principle of his conduct, the declaration that he was right is combined; and not exclusively with any particular promise.

23. *his sake.*—Not for his honour and advantage, as though it were peculiar to him, is this written; but for our direction and encouragement, he being an example for all.

24. *we having faith, τοῖς πιστεύουσι.*—The principle is the same, and the great object; though there must be differences; some things being promised only to him, while we know more than he could of the love of God, and of the promised Saviour.

*given up.*—He was given up to death by God, viii. 32, and by Himself. Gal. ii. 20.

but also for our sakes, in whom it will<sup>24</sup> be so considered; we having faith on Him that raised Jesus our Lord from the dead; who was given up on account of<sup>25</sup> our wrong deeds, and raised that we might be judged to be right.

25. *wrong deeds*, διὰ τὰ παραπτώματα.—Christ died that they may be put away by us, and by God,—in our repentance, and in His forgiveness.

*judged right*, διὰ τὴν δικαίωσιν.—More than forgiveness is included in this. As the death and resurrection of Christ are different, but connected, the latter rising from and above the former; so are the forgiveness of sin and the judging to be right. They are inseparable, and are similarly related. The resurrection and present life of Christ, as well as His death on the cross, are the object and means of that faith, which, by uniting to Him and assimilating to Him, ensures the salvation of men.

I. Abraham had no cause for glorying, being judged to be right because of his faith; this resting on the perfections of God, and having respect to His promises.

II. David declared the joy of one whose sins were forgiven, and expressed his faith in God as the cause of this happiness.

III. Circumcision was the sign of the covenant, and

therefore the seal of a faith and rightness already possessed, and not the cause or condition of acceptance.

IV. Law was not to any the occasion of acceptance, but it was to some the occasion of condemnation.

V. Services earn reward, as wages due for work done ; and thus none can be right with God.

VI. Faith receives reward, as an offered favour ; and thus all may be right with God.

VII. Gentiles and Jews are judged to be right, if they have faith in God ; but not otherwise.

VIII. God sees the future as the present, and nothing is beyond His power. He raised Jesus Christ from the dead, and judges to be right all who have faith in Him.

IX. Christ died on account of our sins, and rose that we might be judged to be right.

X. He is the Lord of the world ; and through Him all who have faith in God will participate in the everlasting blessedness and glory of His kingdom.

## III.

## PEACE AND HOPE FROM THE LOVE OF CHRIST.

State of  
Christians.

Being then judged to be right because  
of faith, we should have peace in regard  
to God, through our Lord Jesus Christ ;

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Sec. III. Ch. v. I—II.—The relation of Christian faith to the hope which the Gospel gives is now stated, and its connexion both with the death of Christ and His life. The apostle thus shows in part how, as already declared, “Christ is a mercy-offering through faith, with His own blood.” iii. 25. He first says, that they who are judged to be right, through the faith described in the preceding section, should have peace under all circumstances, in the assurance of the favour of God ; and that they should glory, not in themselves, but in hope of the glory which God has purposed for them, and which through Christ they will attain. Their afflictions do not hinder this hope, but increase it, and become an occasion for glory ; as thus their own sincerity is proved, and they are brought to know more of the love of God, through the communication of His Spirit. i. 5.

He then declares how the love of God is most fully known, referring to its manifestation in the death of Christ for sinners. Two comparisons with human love are added, to illustrate the superiority of the Saviour’s love. 6—8.

Lastly, he presents the inference to be drawn from the



2 through whom also we have obtained  
 the introduction by faith to this state of  
 favour in which we stand ; and we should  
 3 exult for hope of the glory of God. And

fact stated, and the benefit already received. From the past he argues to the future, noticing the two points of difference which make the argument more forcible.  
 9—11.

1. *we should have*, ἔχωμεν.—This is the reading of the best MSS., and is the most suitable. The *peace* mentioned is the consequence of the *rightness* declared, and is more than the cessation of hostility, the peace of conscience which attends submission to God, and acceptance of His mercy. The rightness is complete and immediate, but the peace is progressive. It is that entire acquiescence in the Divine will, in doing and suffering, which Christ promised to His disciples, under all the difficulties, dangers, and distresses of the present world ; and for which Christians continually pray. i. 7, viii. 6, xiv. 17, xv. 13.

2. *we have*.—Rightness was possessed by Abraham, and all who had faith in God in former times ; but the peace and the glory of which the apostle speaks were the higher privileges of the disciples of Christ ; and he, with those whom he addressed, had received through Christ their introduction to these privileges. Eph. ii. 18, iii. 12.

*by faith*, τῆ πίστει.—This is wanting in some, but it is found in most MSS., is retained by most editors, and is more likely to have been omitted than introduced.

not only this, but we should also exult in our afflictions; knowing that the affliction produces steadfastness; and the steadfastness, evidence; and the evidence, hope; and the hope does not disappoint, because the love of God has

*we should exult.*—This is a higher state, resulting from the prospect of the future, in addition to that which respects the past and present. It is impossible for us to have cause for glorying in ourselves. iii. 27, iv. 2. But we may and should exult and glory, on account of the hope which is given us by God through Christ. I Cor. i. 31; Phil. iii. 3.

*the glory.*—iii. 23, viii. 18. That which God has promised, and will produce, the glory of the children of God. “*The glory which thou hast given to me, I have given to them.*” John xvii. 22.

3. *our afflictions.*—Those which are appointed for the children of God.

4. *evidence.*—Proof of our own sincerity, and of God’s faithfulness, is supplied by steadfastness in afflictions. 2 Cor. ii. 9, xiii. 3; Phil. ii. 22.

5. *disappoints not.*—We are not ashamed of our hope, and never shall be.

*love of God, ἡ ἀγάπη τοῦ θεοῦ.*—His love to us is the subject referred to in the following statements. God’s love to men, and their love to Him, are expressed by the same terms. They are connected, and the first is the

been outpoured in our hearts, through the Holy Spirit which was given to us.

6 For when we were still without strength, <sup>Divine Love.</sup> at the proper time Christ died for the  
7 sake of irreligious men. Now hardly for the sake of an upright man will any die.

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cause of the second; but as the latter increases, the former is more known.

*Holy Spirit.*—The Divine influence which enlightens, and which is also evidence. 2 Cor. v. 5; Eph. i. 14. This is said to be poured forth. Acts ii. 17, 33; x. 45; Tit. iii. 6.

6. *still, ἔτι γὰρ.*—The reference to time is made emphatic by position. Heb. ix. 8. The unusual place of the term, at the beginning of the sentence, has caused its removal in some MSS., and its repetition in others.

*strength.*—They were powerless for good, unable to save themselves, or carry out their own good resolutions. The words descriptive of men form a climax, being *without strength*, and *irreligious*, and *wicked*.

*for, ὑπὲρ.*—On behalf of, for the advantage of. He who suffers *for* another, will generally in some way suffer *instead* of another; but this is not expressed by the term. viii. 31, 34; xiv. 15; xvi. 4. “*We also ought to lay down our lives for the brethren.*” 1 John iii. 16.

7. *Now.*—This and the following statements are given as reasons; but as co-ordinate with what immediately precedes.

Yet for the sake of the Good One readily one even dares to die. But God sets<sup>s</sup> forth His own love to us, in that when we were still wicked, Christ died for our sake.

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*the Good One, τοῦ ἀγαθοῦ.*—The article distinguishes this expression from the preceding, more than the difference between *good* and *upright*, or just. Both terms are applied to Christ. He is called the Righteous One, ὁ δίκαιος. Acts iii. 14, vii. 52, xxii. 14. And the other term, ὁ ἀγαθός, is used in this Epistle, xii. 9, *being joined to the Good One*; and by S. Peter, *imitators of the Good One*. 1 Pet. iii. 13. If the term be understood of *any* good man, the preceding article and the following conjunction are superfluous, the *readily* is unsuitable, and the statement is irrelevant. S. Paul declared his own willingness to die for Christ. Acts xx. 24.

*readily.*—In contrast to the *hardly*, and with a reference to the *conduct* spoken of. If the *judgment* of the writer were referred to, the contrast would be, *scarcely* and *very probably*, not peradventure or perhaps. μόλις, τάχα. Phil. 15; Wisdom xiii. 6, xiv. 19.

8. *His own.*—The love of Christ was the result and expression of the love of God. This love was a righteous love, shown in submission to suffering, for the removal of sin. The name of God is found in most MSS., and the diversity of position may be explained here, as in ver. 6. "*Herein is love, not that we loved God, but that He loved us.*" 1 John iv. 10.

9 Much more then, being now judged <sup>Christian Hope.</sup> to be right by means of His blood, we shall through Him be preserved from  
 10 the punishment. For if, being adversaries, we were reconciled to God through the death of His Son, much more shall

9. *the punishment, ὀργήs.*—The general manifestation of Divine vengeance referred to, i. 18, ii. 5, iii. 5; 1 Thess. i. 10; Rev. vii. 14.

10. *adversaries.*—The disposition of men towards God is referred to. viii. 7; Col. i. 21; Eph. ii. 16. They cannot be hated by Him who, because of love, gave His Son to die for them. John iii. 16. The opposition of God to *sin* is not noticed in the context, and would not here be described as opposition to sinners. Their opposition to Him is mentioned, and in contrast, His love to them.

*reconciled, κατηλλάγημεν.*—This change was produced in them by the revelation of the love of God, in the death of Christ. They who are judged to be right are reconciled. The terms are not exactly equivalent, but the substitution of one for the other shows that the former is as extensive as the latter. All who are justified are reconciled, and all who are reconciled are justified. 2 Cor. v. 18; Eph. ii. 16; Col. i. 20, 21.

11. *not only.*—This refers to what precedes, as in ver. 3.

*exulting.*—This is an addition, corresponding to the exultation and glorying mentioned in the second and

we be saved by His life, having been reconciled; and not only this, but also exulting in God through our Lord Jesus Christ, through whom now we have received the reconciliation.

third verses; the two participles being associated. There is a present rejoicing in God, which is a further reason *for* hope, as well as a rejoicing which results *from* hope. "*My spirit rejoiced in God my Saviour.*" Luke i. 46.

*reconciliation, καταλλαγήν.*—The change produced in the minds of men is here plainly referred to, as in the other passages in which the same term is used. The *reconciliation* of the world is the conversion of Gentiles, when Jews were rejected. xi. 15. God *reconciles* men to Himself, and not Himself to men. Men are entreated to be *reconciled* to God. 2 Cor. v. 20.

I. Faith in Christ produces righteousness, and peace, and hope.

II. Afflictions are not contrary, but conducive, to Christian hope.

III. Christian hope comes through faith and affliction, from the love of God revealed in the death of Christ, and the glory to be realized through His life.

IV. The death of Christ for sinners shows a love

exceeding all human love, and reveals the infinite love of God, being fully known by the teaching of His Spirit.

V. Reconciliation is the present result of the death of Christ, in those who have faith.

VI. Complete salvation is the certain consequence to them of His life.

## IV.

## UNIVERSALITY OF THE GOSPEL.

Comparison. Therefore it is, even as through One <sup>12</sup> man Sin entered into the world, and through sin, death; and thus death descended to all men, inasmuch as all

Sec. IV. Ch. v. 12—21.—As before, when the apostle has spoken of Faith and Christ, he immediately mentions the extent of the salvation, as equally for Gentiles and for Jews, so he proceeds now; and in this section presents again, with further illustration, the certainty and comprehensiveness of the Gospel. i. 16, iii. 30. There is first a statement of correspondence between what has been declared of Jesus Christ, and what was known of the first man, Adam. The prospective judgment, which declared life for all who are united to Christ, iii. 22, is like the prospective judgment, which declared death for all who are united to Adam. Gen. iii. 19. And as the one sentence was equally for Jews and Gentiles, so is the other. The combination of these truths is peculiar to the apostle, but only this.—According to the Scripture history, to which the apostle makes no addition, sin and death came into the world by one person; and they have appeared among his descendants in the same connexion. Men sinned before the law, as well as after; for sin existed then, though not with the same criminality. Thus it is



<sup>13</sup> sinned. For before Law sin was in the world; but sin is not imputed fully when <sup>14</sup> there is not law. Nevertheless, Death reigned from Adam until Moses, and

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shown that the sin of Adam was partly like, and partly unlike the sins of those who were without law. Then it is said that Adam was a type of Christ,—a partial and predictive similitude. They were both representative persons, with whose conduct a general sentence was combined; and therefore they must resemble those whom they represent. 12—14.

To support the assertion of correspondence, the two cases are analysed and compared. There was one personal *agent* in both, and one principal *act* in both: here they agree. But in the former, *sin* and *death* appear; in the latter, *righteousness* and *life*: here they differ. This difference, however, only strengthens the argument. Surely more may be expected from the Divine favour than from a human wrong; that which suffices for the putting away of *many* sins, must be of more value and efficacy than any one sin; and death cannot be more powerful and diffusive in connexion with Adam, than life is in connexion with Christ. 15—17. Lastly, the inferences are stated, the order being changed. The sentence which followed the one wrong deed, is compared with the sentence that followed the one right deed: and the disobedience of the one agent, and the obedience of the other, are said to be in some way grounds of judgment respecting the characters of those

over them whose sins were not similar to the transgression of Adam ; who is a type of Him that was to come.

Argument. But is it not, as with the wrong deed, 15

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who are connected with them. Law is again referred to, as occasioning the increase of sin ; and then the favour of God is declared to surpass the power of sin and death, giving righteousness and eternal life through Jesus Christ. 18—21.

As types and analogies are never exact similitudes, it cannot be supposed by any that the correspondence between Adam and Christ is more than partial. The apostle refers to received truths respecting the first man and his descendants, to illustrate and enforce similar truths already taught respecting Jesus Christ. The supposition that before the points of agreement are noticed, the points of difference are brought forward, has caused much obscurity and confusion. The difference of *kind* is declared at the beginning, and is self-evident ; and the difference of *degree*, presupposing agreement, if stated at all, should follow and not precede. The points of *difference* are not put before the points of *agreement*, as proofs that there is the asserted resemblance ; but they are presented with them, as strengthening the argument. If the two sentences, ver. 15, 16, are taken interrogatively, the whole argument becomes clear and consistent. Two negative expressions introduce the two questions : ἀλλ' οὐχ ὡς, ver. 15 ; καὶ οὐχ ὡς, ver 16 ; and the

thus also with the effect of Favour? For if, by the wrong deed of the one, the many die, much more the favour of God and the gift by favour,—by that of the

affirmative answers they suggest are supported by two hypothetical propositions, *εἰ γὰρ*, ver. 15 ; *εἰ γὰρ*, ver. 17, with the twice-repeated *much more*. The conclusion of the argument is stated from the eighteenth verse, *ἄρα οὖν*. As the one wrong deed of one man was the occasion of the sentence, which declared death to be the Divine appointment for many ; so the one right deed of one man was the occasion of the sentence, which declares eternal life to be the Divine appointment for many. The difference between Jews and Gentiles is of no account in either case. The apostle does not refer to the death of all human beings, nor to the salvation of all. He refers only to those who follow the sin of Adam, ver. 12, and are thus connected with him ; and to those who have faith, ver. 17, and are thus connected with Christ. But he declares that, in the final destiny of mankind, good infinitely surpasses evil.

12: *Therefore it is*, *διὰ τοῦτο*.—iv. 16. This is the most simple ellipsis, and makes the construction regular. The comparative particle introduces the second member of the comparison, and no other follows. The construction is similar, Matt. xxv. 14 ; Mark xiii. 34 ; Gal. iii. 6. That there is this correspondence, appears from what has been stated respecting the righteousness and life, seen in the person of Jesus Christ, on account of which

One man Jesus Christ,—is abundant for the many. And is it not, as it was <sup>16</sup> through one who sinned, so with what is given? For the act of judgment was,

all are declared to be right, who by faith are united to Him. iii. 22, 26, iv. 24, v. 10.

*one man, δι' ἑνὸς.*—The reference plainly is to Adam. It is not said that Adam was the first sinner before Eve; but that by him sin and death entered the world, and that from him death descended. His sin was the occasion of the *sentence* of mortality, to which express reference is afterwards made, *κρίμα, κατάκριμα*, ver. 16, 18. Any reference to Eve would not only be unsuitable to the parallel, but it would be unsupported by the history. No sentence was pronounced till after the sin of Adam, and the sentence spoken of had respect to his transgression.

*Sin entered, ἡ ἁμαρτία.*—This statement refers to the well-known history. Gen. iii. 6. The act of sin there related was the commencement of the reign of sin, and it occasioned the sentence which followed. iii. 19. This sentence, speaking only of the death of the body, declares death to be the Divine appointment for all men: "*Dust thou art, and unto dust shalt thou return.*" Gen. iii. 19. The universality of this sentence is implied, though not expressed; for all the sentences have the same character. The term sin is general, and particular terms are subsequently used for the first transgression.

*and thus, καὶ οὕτως.*—The connection between sin and

from one wrong deed, to an adverse sentence : but the effect of favour, from many wrong deeds, to a declaration of  
 17 right. For if, by the wrong deed of the

death, first seen in one, appeared afterwards in all. This is an additional correspondence. The sentence which followed the disobedience of Adam, and the sentence which followed the obedience of Christ, are similar : and the sequence of sin and death in the person of Adam, is like the sequence of sin and death in his descendants.

*death descended, ὁ θάνατος διήλθεν.*—This is the reading of the best MSS. Death came down through successive generations, being hereditary. This is said of death, but not of sin ; and it is said only of bodily death. The death of men is declared to be a consequence of the sin of Adam, but nothing is stated of the origin of sin. So also subsequently, when the consequence of the sin of Adam is stated, only death is mentioned. ver. 15, 17. If both sin and death came to men from Adam, why is this said only of the latter ?

*inasmuch as, ἐφ' ᾧ.*—2 Cor. v. 4. As Adam sinned and died, so did his descendants sin and die. This statement shows the asserted agreement. The separate sins of men are also noticed, to show that the prevalence of death did not depend on the sin of Adam alone. The reason of death was equally in the sins of all men : but the sentence had its reason in the sin of one, this being a sign of the sins of many.

one, Death reigned through the one, much more will they who receive the abundance of the favour, and the gift of righteousness, reign in Life through the One, Jesus Christ.

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13. *before Law*, ἄχρι γὰρ νόμου.—Acts xx. 6. The whole space of time from Adam to Moses is referred to, another term pointing to the end of this period. The statement here made must respect the separate sins of men, and shows plainly that these alone are referred to in the preceding statement, which is thus supported.

*imputed fully*, ἐλλογείται.—The compound word used has this sense of completeness. It occurs only in one other place. Phil. 18. A similar intensive signification belongs to other compounds. All imputation of sin could not be denied. The apostle has shown that there was sin without Law, and that it was imputed, though not in the same measure. i. 20, 32; ii. 1, 12. Law is requisite for transgression, παράβασις; but not for all sin, ἁμαρτία: and the measure of sin which is imputed to men when they transgress law, is not imputed to them when they sin without law. Luke xii. 47; Acts xvii. 30; Rom. iv. 15, vii. 13. St. John declares that all sin is, not as in the English version, *transgression* of the law, but simply *lawlessness*, ἀνομία,—the living without any rule or law. 1 John iii. 4.

14. *death reigned*.—Though sin without law is less sinful, yet its criminality is such as to deserve and re-

18 Consequently then, as through one Inferences.  
 wrong deed there was for all men an  
 adverse sentence; so also through one  
 right deed there is for all men a declar-  
 19 ing of rightness for Life. For even as

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ceive death. This the apostle has asserted to be the true judgment of men respecting their own sins. i. 32. It is therefore impossible that he should here seek to prove that men died only for the sin of Adam, by the assumed principle that death was deserved only for a violation of law. He has said that their own sins without law do deserve death, and that men see this, without any regard to the sin of Adam. That bodily death is here meant appears, not only from the sentence referred to, but from the way in which death is described, as the manifest and universal consequence of sin. That more is contained in what is opposed to this term, cannot prove that more is contained in it; for antithetical expressions seldom agree exactly, and here one side is said greatly to exceed the other.

*transgression, παραβύσεως.*—A term is employed which denotes the violation of law, disobedience to some express command. After the law men were guilty of transgressions, as Adam was; but before the law they were guilty of sins, not transgressions. Infants are never in the Bible said to be sinners. They were in the same state before and after the law, and therefore this statement cannot respect them. Neither the death of in-

through the disobedience of the one man, the many were set down as wicked; so also through the obedience of the One, the many will be set down as righteous.

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fants, nor that of animals is referred to. The apostle has hitherto spoken only of men, and here he speaks only of those who could sin without the law, and did sin. The words *and over* add to Adam those whose sin was partially unlike to his. There is a *natural* government to which all creatures are subject; and there is a *moral* government which is only for moral agents. The death which belongs to natural government is one thing, and that which belongs to moral government is another. The apostle speaks only of the latter, and any mention of the former would be irrelevant. When human beings become moral agents, they sin, and they find themselves liable to death. This has then a new significance to them, though it is the common lot of animals, and comes from the constitution of human nature. Their subjection to death, when they are moral agents, has a moral character: and this agrees with the prospective sentence passed upon all men, on occasion of the sin of the first man. When men have sinned themselves, as Adam did, they cannot but admit that his conduct might fairly be taken as a representation of theirs, and that they are justly subject to the same sentence.

*was to come, τοῦ μέλλοντος.*—The same expression is used of the prophet John after his death. Matt. xi. 14. The references to Christ hitherto made belong to the



20 Moreover Law came in besides, so that  
 the wrong-doing increased; but where  
 sin increased, Favour was more abun-  
 21 dant; that even as Sin reigned in death,

past. The coming of the prophet was future, in respect to the prophecy concerning him; and the coming of Christ was future, in respect to the type here mentioned. He is called the last Adam. 1 Cor. xv. 45.

15. *is it not, ἀλλ' οὐχ ὥς.*—This is in continuation of what precedes: and in opposition to Jewish opinions, which restricted the blessing of the promised Messiah to one nation. The same expression is used interrogatively. Matt. xi. 8; Luke xvii. 8; Heb. iii. 16. If this sentence be taken negatively, it seems contrary to what precedes and to what follows. Why, immediately after the asserted agreement, should differences be declared?—and such differences? And how could it be said not to be in one case as in the other, when it is so, and much more? The statement of *excess* which occurs twice in the two arguments, vers. 15 and 17, is not given in the two conclusions, vers. 18 and 19. Therefore this cannot be the proposition to be proved. The question is first asked, if it is not reasonable that, as it was with one kind of conduct, so it should be with the other. How it was with the wrong-doing is stated in the following argument. The wrong-doing of *one person* led to the death of many persons.

*wrong deed, παράπτωμα.*—That which has before been called sin, ver. 12, and transgression, ver. 14, is here

so also Favour should reign through righteousness unto eternal life, through Jesus Christ our Lord.

described as a falling from what is right. It is afterwards called disobedience, παρακοή. ver. 19.

*effect of favour, χάρισμα.*—This is not opposed to the wrong deed, but to its consequences. The opposite to the transgression of Adam is brought forward in the following statements respecting the Divine favour. Similar is the antithesis. ver. 16, δώρημα. Salvation by Christ is the effect of the Divine favour here mentioned. His conduct, the opposite to the wrong deed of Adam, is described as *a right deed*, ver. 18, and as *obedience*, ver. 19.

*the many die, οἱ πολλοὶ ἀπέθανον.*—The many are put in opposition to the one; but they are all of whom the apostle has spoken. ver 12. The *many* are again mentioned, ver. 19; while *all* men are mentioned, ver. 18. They die. The expression is general, for the reference is not merely to the past. They did, do, and will die; the tense being used for universal propositions. Buttman's Gr. Gram. 137, 6. Luke i. 51; John xiii. 31, xv. 6, 8; James i. 11; 1 Pet. i. 24; Rom. iii. 27. Here, as before, only the *death* of the many is connected with the *sin* of the one; and the nature of the connexion is not stated.

*the favour of God, ἡ χάρις.*—This is the cause of the *effect of favour, χάρισμα*, and would be more powerful than the human wrong, with which it is contrasted.

*and the gift, ἡ δωρεὰ.*—This is the consequence in men

of the Divine favour presented in Jesus Christ, and surpassing the death of many, to which it is opposed. ver. 17; John i. 16, 17; 2 Cor. 8, 9. The simplest expression of the antithesis would be, *by the doing right of one the many will live*. Instead of this there is an enlarged statement, which shows the Divine source of life, in contrast to the merely human origin of death, and thus strengthens the argument.

16. *and is it not*, καὶ οὐχ ὤς.—A negative question follows, corresponding to that of the preceding verse. vi. 16, ix. 21, xi. 2.

*who sinned*, ἀμαρτήσαντος.—The reading of some MSS., ἀμαρτήματος, is an improper emendation, the oneness of the act being introduced by the question. The oneness of the *agent*, and the character of the *cause*, have been noticed in the first argument; and now the oneness of the *action*, and the character of the *effect*. How it was with the one who sinned is stated afterwards. Through the *one wrong deed* of one man death reigned.

*what is given*, τὸ δῶρημα.—The term points to the gift δωρεὰ, mentioned in the preceding verse, and the question refers to what is there described.

*act of judgment*, κρίμα.—The affirmative answer, suggested by the second question, is confirmed by a contrast, which shows that one right deed has more influence than many wrong deeds.

*from one*, ἐξ ἑνός.—The preposition shows that the ellipsis is to be supplied from what immediately follows, the many wrong deeds, ἐκ πολλῶν.

*Effect of favour*, χάρισμα.—The reference is to the

*effect of favour*, mentioned in the first question. ver. 15.

*setting right*, δικαίωμα.—A sentence of one kind is opposed to a sentence of another kind. The word denotes any righteous judgment or action. i. 32, ii. 26. According to Aristotle it was specially used for the setting right what is wrong, ἐπανόρθωμα τοῦ ἀδικήματος. Eth. Nic. v. 7. In the preceding verse the Divine favour, the *cause* of all good, is referred to; here reference is made to *forgiveness*, the setting right judicially, which is one *effect* of that favour. Thus additional force is given to the following argument, which supports the answer to the second question, as a similar hypothetical argument supports the answer to the first question.

17. *wrong deed of the one*, τῷ τοῦ ἐνὸς παραπτώματι.—The reading ἐν ἐνὶ, *by one*, is given in some MSS., and is an unsuitable correction, as the similar change, ver. 16. The oneness of the wrong action is noticed, vers. 16 and 18.

*death reigned*.—ver. 14. The character of the two *consequents* is now noticed, as before the character of the *antecedents*.

*who receive*.—This corresponds to the representation of ver. 15, where the gift of favour is mentioned. There the *cause* is described, here the *effect*. The two antitheses have similar differences, and one completes the other. As in ver. 15, the second member of the antithesis is changed, to make prominent the Divine nature of the *cause* from which so much is inferred; so in ver. 17 there is a similar change, to show the *voluntary* nature of the

result, on which its moral character and highest worth depend. Righteousness and Life are not passive conditions, like subjection to death.

*righteousness*.—Personal character is here especially referred to, in connexion with its cause,—the favour of God; and its consequence,—reigning in life with Christ. In like manner the sins of men have been referred to. ver. 12. The term *righteousness* is used when the chief reference is to the moral character; and *rightness* when the reference is to men's relation to God. In the one case we should say, They are *righteous*, and in the other, They are *right*. These subjects, though closely connected in many ways, are different, and should be distinguished. The death of the body alone is connected with Adam, and comes to men without any knowledge of him; but moral righteousness and eternal life are connected with Jesus Christ, and these come to men through faith in Him. The sins of men are past facts, not known by inference from the sin of Adam; but the righteousness of men is a future reality, inferred from the righteousness of Christ.

18. *Consequently then*.—The conclusion of the preceding argument is here stated, the reasonableness of the correspondence asserted, ver. 12, being fully shown. There is nothing in what precedes which has the nature of a parenthesis.

*an adverse sentence, εἰς κατάκριμα*.—The language is elliptical, *for all men, for an adverse sentence*. The act of judgment was this, κρίμα. ver. 16.

*one right deed, δικαίωματος*. This is in opposition

to the one wrong deed of Adam. The apostle refers to the death of Christ as the one deed, through which He became the Saviour of the world. iii. 25, iv. 25, v. 10. *He became obedient unto death, even the death of the cross.* Phil. ii. 8. So Christ spoke of His own death.

*declaring of rightness, εἰς δικαίωσιν ζωῆς.*—This is a judging or declaring of the rightness which is connected with Life. Here also the expression is elliptical,—*for all men, for a declaring of right.* The effect of favour was this χάρισμα, ver. 16. The term here used corresponds to that which is used there, δικαίωμα, which could not be repeated here, being used in this verse for a *right deed*. The rightness for life is said to be for all men, because it is offered to all, iii. 22; and possessed by all who receive the Divine favour, ver. 17.

19. *even as.*—This confirms the previous statement, and shows its propriety. The single actions were the occasions of general sentences, because the agents represented the characters of those who were connected with them. The conduct of Adam is now described by a term expressing the principle of his wrong deed, *disobedience*; and the conduct of our Lord is described as *obedience*. In the one there was the rejection of faith in God, and in the other the perfection of this Faith. John x. 18; Phil. ii. 8; Heb. ix. 14, x. 7, xii. 2.

*set down, κατεστήθησαν.*—This is the exact translation; and the connexion shows that the term is to be taken judicially. The judgment is mentioned in the preceding verse, to which this is confirmatory. For the production of character the term is unsuitable. When

a few objects of a class have been examined, and sometimes one object is sufficient, we put down all the rest as being like,—good or bad, as the one tried proves to be. The resemblance may be dependent, or independent, it matters not. All that is requisite for the correctness of the judgment is, that there should be a resemblance, however it may be produced.

*wicked, ἀμαρτωλοὶ.*—This was foreseen by God, without a determination to make them wicked; and men have shown themselves to be such by their own sins. ver. 12. The worst consequences of moral wrong cannot be transferred. The wickedness of some may cause loss and suffering to others; and this may be no punishment to them, but simply a discipline. Thus parents may be punished in the afflictions of their children, and the children may be profited thereby. They are merely placed in the condition of other innocent persons. “*The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*” Ezek. xviii. 20.

*righteous, δίκαιοι.*—They become such, according to the purpose of God. If they did not become righteous, there would be little advantage in their being considered such. The future tense is used here, as in iii. 30, both to denote the relation of the judgment to the obedience of Christ; and because though many had been thus judged to be right, many more would be.

20. *Law.*—The reference is to the law of Moses, as before, ver. 14. This was not the condition of all sin,

but the occasion of increased criminality. iii. 20, vii. 13.

*so that, ūa.*—In the increase of sin, the sins of men must be referred to, and not the sin of Adam. The increase of sin was a consequence foreseen, and it formed a part of the Divine plan, being made conducive to the end, which is holy and good. But the purpose of evil cannot be attributed to God, any more than the production. *He cannot do evil that good may come.* iii. 8. The use of *ūa* for the *result* only, as well as for the *purpose*, was maintained by the Greek fathers, and is manifest in many passages. In common usage the conjunction denotes the purpose of the *agent*; when this is inadmissible, a reference is supposed to the Divine purpose. But this is as contrary to usage as a reference to the result alone, and cannot be proved universally. iii. 19, vii. 13; I Cor. vii. 29; I Thess. v. 4; Matt. i. 22, ii. 15; Mark iv. 12; Luke xi. 50, xxii. 30; John vi. 7, ix. 2, xii. 23, 40; Acts viii. 19; I John i. 9, iii. 1; Rev. ix. 20, xiii. 13.

21. *righteousness.*—Not this, but its cause, the Favour of God, is presented in the antithesis as the opposite to Sin, the ruler. The righteousness now mentioned is the contrary to the practice of sin; it is the gift of God; and it ensures eternal life, with which it forms the opposite to the death, in which Sin appears to reign.

*through Jesus Christ.*—Both this and the preceding section begin and end with Him.

SUPPLEMENTAL NOTE.—The relation of the sin of Adam to the constitution and condition of all men, is made in some systems of theology fundamental to all



right views of the Gospel, and of the moral government of mankind. Nothing can be more different from this, than the place which the subject has in the Bible. Besides the historical account of the commencement of sin and death, there is no reference to the subject in the Old Testament. There is not the least allusion to it in the words of Jesus Christ. He once referred to the representative character of our first parents, but this was when teaching the indissolubleness of marriage. Matt. xix. 4. The subject is not noticed in any of the discourses of the apostles; nor in any of their writings, excepting St. Paul's. He mentions the subject twice, but in both cases incidentally, and merely to illustrate what is taught respecting Christ. The other passage is 1 Cor. xv. Having described our Lord as the firstfruits of those who slept in death, the apostle adds, "*For since by a man death came, by a man came also the resurrection of the dead. For even as with Adam all die, so also with Christ will all be made to live.*" ver. 21, 22. Here the nature of the connection is not declared, and only a general resemblance is asserted, without any attempt to explain the origin of sin. When the disciples sought a reason for human ill, Christ taught them to look, not to the past sin of the blind man or his parents, but to the future manifestation of Divine power and goodness. John ix. 3. And so St. Paul states that the reason for the subjection of mankind to vanity and corruption is, not in a human choice, but in the Divine purpose,—the freedom of the glory of the sons of God. viii. 21. It is commonly supposed that the moral nature of Adam was at first different from that

of his descendants ; but this is not taught in the Bible. The statement respecting the first man,—*that he was formed in the image of God*,—is repeated of all men. Gen. ix. 6 ; 1 Cor. xi. 7 ; James iii. 9. The whole conduct of Adam and Eve is exactly like that of their children, showing no superiority of nature. St. Paul declares the similarity of the primary nature of Adam to that of his descendants. “ *The first man was from the earth, earthy ; the second man was from heaven. As was the earthy, such also are the earthy ; and as the heavenly, such also are the heavenly.*” 1 Cor. xv. 47, 48. The likeness to God which is to be received is not the original constitution of Adam, but the moral character of Jesus Christ. From the history of the fall in the garden of Eden, we learn that wrong-doing and misery are not the results of unfavourable circumstances, but the consequences of a want of faith in God. Only by this faith can frail and dependent creatures preserve innocence, continue in what is right, and attain to moral perfection. The sin of Adam is by some supposed, without any authority from Scripture, to account for human wickedness, and to be the reason for the punishment of mankind. But the sins of men can no more be accounted for by their constitution, than his sin can be. And what will account for that ? Neither their sin, nor his sin, nor any sin, can be accounted for, except by a mere reference to what is similar. If a reason could be given for sin, it would not be unreasonable and wrong. The condition of mankind is a mysterious fact. The proposed explanation contains an immoral principle.

The difference between matters of fact, and moral principles, is sometimes overlooked ; and statements are made respecting the latter, which are proper only for the former. Facts in general are only partially known, their causes and consequences being unseen ; and many that seem very unlikely are found, when further information is obtained, to be both certain and regular. So actions that at first may appear contrary to wisdom and goodness, are often seen to be wise and good, when their purpose is manifested. Any facts, proved to be real, may readily be admitted to be also right ; and they must be so, if they belong to the Divine government. But moral principles are at once seen to be just or unjust, and no further knowledge can alter their character. Additional considerations will make another and a different principle. Facts may be accounted for in two ways : either by their natural causes, which is an explanation of one kind ; or by their ends and purposes, which is an explanation of another kind. The natural cause of the horns of some animals, is the similar structure of their ancestors ; but this cannot be the reason why they are so formed. The natural cause of the constitution of men, is the similar constitution of the first human beings ; but this cannot be the reason for the appointment. The moral principles which should regulate human conduct, and the moral principles of the Divine government, must be the same, or we can know nothing of the moral character of God. The supposed explanation of the sins of men, by attributing them to the sin of Adam, is really no explanation : and it would

carcely have been deemed a satisfactory explanation by any, if things had been considered and not words only. There is no presumption in saying, that what would be injustice in men, cannot be justice in God. He appeals to the consciences of men. "*Is not my way equal? are not your ways unequal?*" Ezek. xviii. 25.

I. Adam sinned, and therefore died ; his transgression was the occasion of the sentence of mortality for all men, and he was thus a type of Christ.

II. All men sin, and also die ; being mortal from their relation to the first man, and by their own sins resembling him.

III. Christ obeyed, and has eternal Life, being the manifestation of the favour of God to men ; His faith and righteousness produce faith and righteousness ; and His right conduct was the reason of the declaration, that all receiving Him are right with God for eternal life.

IV. Christians become right now, and will reign in Life ; being judged to be right because of their relation to Christ, and receiving righteousness and eternal life through Him.

V. Law came after sin, which existed without it, and increased with it.

VI. The favour of God is manifested in Christ, promised to men on account of His obedience, communicated to men through Him ; it is mightier than sin and death, and is the source and cause of righteousness and eternal life.

## PART IV.

### The New Life which is from God through Faith, in union to Christ and by His Spirit.

MEANS OF SALVATION. SECOND FOR HOLINESS.

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CHS. vi. vii. viii.

SEC. I.	SIN INCOMPATIBLE WITH CHRISTIAN LIFE - - . -	Ch. vi. 1—14
II.	SIN NOT PROMOTED BY RELEASE FROM LAW - - - -	vi. 15—vii. 6
III.	THE EXCELLENCE OF LAW - -	vii. 7—16
IV.	THE INSUFFICIENCY OF LAW -	17—25
V.	FREEDOM AND SONSHIP BY THE SPIRIT OF CHRIST - -	viii. 1—17
VI.	PERFECTION THROUGH SUFFERING WITH CHRIST - - -	18—39

## Words of the Lord Jesus.

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- I. *If any one will come after me, let him deny himself, and take his cross, and follow me.* - - - - - Matt. xvi. 24.  
*With the baptism with which I am baptised, you shall be baptised.* - - - - - Mark x. 39.
- II. *Every one doing sin, is a slave of Sin.* - - - - - John viii. 34.  
*If then the Son make you free, you shall be really free.* - - - - - John viii. 36.
- III. *If thou wilt enter into the life, keep the commandments.* - - - - - Matt. xix. 17.
- IV. *Do not think that I came to subvert the Law, or the Prophets; I came not to subvert, but to complete.* - - - - - Matt. v. 17.
- V. *And I, when exalted from the earth, will draw all men to myself.* - - - - - John xii. 32.  
*And I will ask the Father, and He will give you another Helper, to abide with you for ever.* - - - - - John xiv. 16.
- VI. *In the world you will have affliction: but be encouraged, I have conquered the world.* John xvi. 33.  
*And the glory which Thou hast given to me I have given to them, that they may be one, even as we are one.* - - - - - John xvii. 22.

## PART IV.

THE NEW LIFE WHICH IS FROM GOD THROUGH FAITH, IN  
UNION TO CHRIST AND BY HIS SPIRIT.

Chs. vi., vii., viii.—In the beginning of the epistle the apostle asserts that the Gospel is the power of God for salvation. i. 16. Having proved the need of this salvation, he declares this Gospel, and shows its power to produce Faith in God, and the Rightness which belongs to all who trust in Him. They who are right with God have the sure hope of salvation, but they are not completely saved. Their purposes and prospects are changed at once; but their character and condition are to be changed gradually. The apostle now proceeds to show that Christian Faith produces holiness as well as uprightness; that having put men in the right way, it conducts them to eternal life. In the first section the apostle proves that the Gospel cannot give encouragement to sin, but must be most adverse, inasmuch as it recognises the destructive nature of Sin; and produces that Faith, the design of which is an imitation of Christ. vi. 1—14. In the second section the release from Law is proved not to favour any continuance in sin. vi. 15—vii. 6. In the third section the character of the Law is vindicated.

vii. 7—16. And in the fourth, its insufficiency to produce goodness is set forth, to make more evident the need of the Gospel. ver. 17—25. In the fifth section the efficiency of the Gospel is declared, the knowledge of Christ, and the communication of the Spirit, accomplishing in men that which Law could not do. viii. 1—17. Finally, the afflictions of Christians are shown not to be contrary to the promises of God, but to be the way in which His purposes are fulfilled ;—many sons being brought to glory by the Leader and Saviour, who Himself received a perfection through suffering. ver. 18—39.

The difference between Justification and Sanctification is clearly set forth by the apostle, and shown to be of the greatest practical importance. The former is the immediate accompaniment of Faith, and is at once complete ; the latter is the subsequent result, which is produced gradually. The apprehension of the one state, as a full and present possession, is the means whereby the other state is finally attained, through gratitude and hope, obedience and suffering. By faith the *direction* of the mind is wholly changed ; there is a turning round from darkness to light, from evil to good, from what is natural to what is Divine. The importance of this change cannot be overstated ; but its value consists chiefly in its relation to the future, in the further changes of character and condition to which it leads.

Sec. I. Ch. vi. 1—14.—The statements of this section and the following are presented in the form of answers to questions ; not supposing an opponent, but



being inquiries which had risen in the apostle's own mind. The replies to the questions not only remove objections, but carry on the argument, and complete the proof of the asserted power of the Gospel. Two questions respecting continuance in sin are asked, ver. 1, and ver. 15; and to each of these two answers are given, introduced in the same way; the emphatic denial being first given to each, *μὴ γένοιτο*, ver. 2 and ver. 15; and then the second answers follow in the same form,—or know you not, *ἢ ἀγνοεῖτε*, ver. 3 and ch. vii. 1. The first question naturally arises from the concluding statement of the preceding part. If Sin occasioned more Favour, should we continue in the one, in order to increase the other? That we should not is first shown by a reference to the nature of Sin, and the common experience of mankind, as described in the preceding section. Sin had produced Death, not as an accidental consequence, but as its proper fruit; and therefore its continuance was incompatible with Life. It might be the occasion of good, but only as it was resisted and overcome. This argument is only stated here, but it is resumed in the reply to the second question. ver. 1, 2.

The second argument is drawn from the nature of Christian Faith, and the experience of Christians. They who had faith in Christ were devoted to His service, and to the imitation of His example; and therefore they must with Him oppose all that is evil, and pursue all that is good. None could be His followers without being willing, if needful, to die with Him, that they might also live with Him. He died in opposing sin, and

to put away sin ; and they who have faith in Him are enabled to take up the same cross. His example is not a mere form, which they have by themselves to copy, but a living power, to which they yield themselves, thus receiving its assimilating influence. With Him they are crucified and die, they are buried and raised to a new life. They could not accept in hope the sacrifice of Christ, as the means of their forgiveness, without accepting it also in submission, as the rule of their conduct. Self-sacrifice is the appointed service of the children of God, as it was the willing service of the Son of God. Faith in Christ is a separation and consecration unto Him, for an imitation of His death, and for a participation in His life. ver. 3, 4. In the following verses the death of Christians with their Lord is further described, and its purpose is declared ; and then, with a repetition of the preceding introductory statement, the Life of Christ is set forth as the pattern and pledge of the life of all who by faith are united to Him. 5—11. An exhortation follows, to fulfil in practice the purpose of Faith,—to present their whole nature a sacrifice to God, by doing right ; and not to make it a sacrifice to Sin, by doing wrong. An encouragement to this exhortation leads to the next inquiry, 12—14.

The supposition that the second argument refers to the Rite of Christian Baptism,—to its power and the manner of its performance,—has been widely entertained, but it receives no support from the writings of the apostle, or from any part of the Bible. A baptism with water is not the only baptism of the New Testa-

ment ; and the assumption is altogether groundless, that this must be the baptism to which so much importance is attributed. Little religious instruction and experience preceded the rite during the ministry of Christ and the apostles ; and no special spiritual efficacy is ever by them attributed to it. According to many, the kind of efficacy which Jews falsely attributed to Circumcision, really belongs to Baptism. If S. Paul had taught this, he would surely have extolled the Christian rite in opposition to the Jewish rite ; but his statements respecting the one are plainly comprehensive of the other. He never attributes more spiritual efficacy to one rite than to the other. As he said, "*Circumcision is nothing,*" so he said, "*I thank God I baptized none of you but Crispus and Gaius.*" "*Christ did not send me to baptize, but to preach the Gospel.*" I Cor. i. 14, 17. As he said, —He is not a Jew who is one in what is visible, nor is that Circumcision which is visible in the flesh ;—so would he say, He is not a Christian, who is one in what is visible, nor is that Baptism which is visible in the body. All the terms here associated with Baptism point to what is mental—the crucifixion, the death, the resurrection, are spiritual, and not corporeal ; and only by a consideration of the spiritual reality, of which the bodily service is but an emblem, can any force be found in the argument of the apostle, or any proper answer to the proposed inquiry. There is no reference to water baptism in the words of Christ, "*With the baptism with which I am baptized, you shall be baptized.*" Mark x. 39. Nor in the words of the apostle, "*We all were baptized with*

## I.

## SIN INCOMPATIBLE WITH CHRISTIAN LIFE.

Effect of  
Sin.

What then shall we say? Should we  
continue with Sin, in order that Favour  
may increase?—Certainly not. We who

*one spirit for one body.*" 1 Cor. xii. 13. Only of persons thus consecrated could it be truly said, "*Such as were baptized for Christ, became like Christ.*" Gal. iii. 27. The apostle says of all true Christians, that they are *circumcised*. Phil. iii. 3. Addressing Gentiles he says, "*You were circumcised with a circumcision not made by hand.*" Col. ii. 11. As they had not received the old outward rite, it is impossible that it should be referred to; and though they had received the other outward rite, there is no reason to suppose that it is referred to.

1. *Should we, ἐπιμενώμεν.*—This is the reading of the best MSS. The question is rather deliberative than adversative, presenting a theoretical difficulty, as well as a practical abuse of the doctrine. The question arises from the preceding statement. Sin is first referred to as the master to whom all had been subject. v. 21.

2. *who die, ὅτινες ἀπεθάνομεν.*—All men are referred to, as in the previous statements, v. 12, 15; and not only those mentioned differently in the next sentence. The past tense is used, but the description is universal, for

die by Sin, how also shall we have Life with it ?

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past, present, and future, as v. 15. It refers to a death not yet experienced by those addressed.

*by Sin, τῆ ἁμαρτίᾳ.*—This relation between sin and death, and only this, is presented in the preceding section ; and there it is denoted in exactly the same way, the dative case being used. v. 15. So afterwards, ver. 10 and 11, and frequently. vii. 2, xi. 20, 30 ; Gal. vi. 12. The expression *die to sin* is not scriptural. St. Paul speaks of being dead to the *world*, and to the *law*, but never of being dead to *sin*. Moreover to this interpretation it may be objected, that it identifies arguments which are set forth as different ; and still further that, as so taken, it would lead to two answers. If the apostle had said, *We died to sin*, it might be said in reply, Is it really so with all ? Why then the common exhortations which certainly imply that this state is very incomplete ? And again it might be asked, Why should it be completed ? The supposition that they were already *dead to sin*, in profession or in fact, would show that there was some inconsistency in the practice of sin, but would not remove the difficulty stated by the apostle. Why should it be so, if the increase of human sin has caused an increase of the Divine favour ? The destructive nature of Sin does show its incompatibility with the Life hoped for. The argument is complete by itself, as well as introductory to the second argument, from the nature of

Design of  
Faith.

Or know you not, that we, such as <sup>3</sup>  
were baptized for Christ Jesus, were

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faith in Christ. St. Paul refers to three kinds of Death. 1. That of the body, to which all are subject, and which is the consequence of Sin. 2. That of wrong dispositions of mind, which is a Christian state, and the consequence of Faith. 3. That which consists in the absence of religious affections,—the state of the impenitent, from which Christians have been delivered; and this condition is, in all who remain subject to it, the consequence of sin, and in some it is a consequence of Law. The death which is the effect of Sin is first mentioned, as to this the preceding section refers. But the second kind of death, that which is the effect of Faith, is immediately brought forward, and has the principal place in the statements of this section. The death from which Christians are delivered is noticed incidentally in the concluding exhortation, ver. 13.

*Life.*—The Life that is incompatible with sin is the eternal life given through Jesus Christ. v. 17, 18, 21.

3. *such as, ὅσοι.*—Another argument is now presented, and another class of persons is described; not all men, but Christians only. “*Such as are led by God’s Spirit, these are God’s sons.*” viii. 14. The same form of expression for another argument is used, ii. 4, iii. 29, vii. 1.

*baptized for, ἐβαπτίσθημεν εἰς.*—I Cor. i. 13, x. 2; Matt. iii. 11, xxviii. 19. In Classic Greek this verb denotes *to immerse, overwhelm, sink*; it is applied to common

4 baptized for His death? We were buried then with Him, through the baptism for this death, in order that

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things ; and figuratively only to what is bad—men being immersed in debts, sins, and afflictions. In Hebraistic Greek, and Ecclesiastical, the use is altogether different. In the New Testament it is used only for sacred things. The nouns for *baptism*, βαπτισμός, βάπτισμα, and *baptiser*, βαπτιστής, do not belong to common Greek, and seem to have been formed for the religious service to which they were applied. The term was used as the name of a class of ritual purifications, which were peculiarly important and were performed with water ; and it was used for these, in whatever way the water might be employed. 2 Kings v. 14 ; Judith xii. 7 ; Sirach xxxi. 30 ; Mark vii. 4 ; Luke xi. 38 ; Heb. ix. 10. The chief purifications with water described in the law were by sprinkling, and none by immersion were ever enjoined. The only purifications with water, performed by one person on another, were by sprinkling. And the only public purifications with water were by sprinkling the person, or by washing the hands and feet. Baptism was either such a ceremonial purification ; or the corresponding reality, of which the rite was an emblem. To be *baptized* was either to receive the rite, or to receive that which the rite represented ; as to be *circumcised* was either to receive the bodily sign, or the moral purity which it denoted. Deut. x. 16, xxx. 6 ; Jer. iv. 4 ; Rom. ii. 29 ; Phil. iii. 3.

even as Christ was raised from the dead with the glory of the Father, so we also should have life in a new course of conduct.

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Christians are here said to be baptized, as in another epistle they are said to be circumcised, by their union to Christ. Col. ii. 11. As the one expression describes a state of mind, represented by an outward act, but never produced by it; so does the other. Both ceremonies were useful, as other means of religious instruction, and other ways of religious profession; but that they had any peculiar power to change the spiritual condition of men, is nowhere taught in the Bible. This is now universally admitted of circumcision, and it is equally true of water baptism. The common views of this subject are supported by the superstitious notions and practices of later ages; but there is no proof that they belonged to the time of the apostles; and still less, that they were ever taught or sanctioned by them.

*were baptized.* The reference is to a state which began in the past, but was not completed then. It is first mentioned as *preceding* an assimilation to the death of Christ, we were baptized for this; and then, as *following*, for if we are buried in baptism, the baptism, as the burial, must be subsequent to the death. Of Christians it may be said, that they were, are, and will be, crucified with Christ; and so it may be said, that they were, are, and will be, baptized for Christ. They are purified and consecrated for Him.



5 For if ye have been associated by the <sup>Death and</sup> likeness of His death, we shall also be <sup>Life.</sup>

*His death, εἰς τὸν θάνατον αὐτοῦ.*—It was so according to the declaration of Christ respecting all who would be His disciples. Matt. xvi. 24. And according to the representation of Christian faith given by the apostle. iii. 25; Gal. iii. 27, v. 24; Phil. iii. 10. They who are baptized for Christ seek to become like Him,—to be conformed to His death. He died to put away sin; and such must be their opposition to it. The use of the aorist tense is said by some to show that one act, such as the rite of baptism, must be referred to. This is certainly not correct, for it is used in general propositions, v. 15, vi. 2;—and for a series of actions, i. 19, ii. 12, iii. 23, iv. 20, v. 14, vi. 19, vii. 8, viii. 24, 30, x. 16, xi. 30, 31. The crucifixion of the Christian is referred to in the same way, and this is not a single act, but the daily discipline of the whole course.

*buried, συνετάφημεν.*—The resemblance of the Christian to his Lord which is here described must be moral and spiritual, and not corporeal. As the death referred to is a state of mind, and the crucifixion which precedes death, and the life which follows, so must the burial be. It is nothing outward and formal. The supposed correspondence between the rite of baptism, and the burial of the body of Christ, is entirely fanciful: being founded on a mode of burial different from His, and a mode of baptism unknown to the first Christians. The mention of burial connects the death with the resurrection spoken

by that of His resurrection; knowing <sup>6</sup>  
this, that our old nature was crucified

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of: and it shows more fully the separation of the Christian from the world. He is crucified, he dies, and he is buried. These are figurative representations of the spiritual state of all who have faith in Christ and follow Him. The supposition that the rite of baptism was a dramatic representation of death, burial, and resurrection, is without the slightest support from the New Testament: and it is contrary to the form and character of all Jewish rites of purification. The present practice of dipping persons in water, with their clothes upon them, is a modern invention; not only contrary to legal precepts and apostolical practices, but equally so to the later usages of Jewish rabbis and Christian fathers. Their baptisms were without clothes, as dippings must be to preserve their character as purifications. The incongruous interpretation of a single metaphor, is the whole scriptural evidence for the supposition, that baptism is an emblem of death and burial. The same figure is repeated by the apostle in another epistle, where they who have the circumcision of Christ are said to be buried with Him in this baptism. Col. ii. 11. The interchange of these terms shows that no reference is made by either to what is ritual: and that both denote simply a spiritual purification and consecration.

*with the glory, διὰ τῆς δόξης.*—2 Cor. iii. 11. This glory is that which was given by the Father, which belonged to Christ as the Son of God, for which His resurrection

with Him, in order that the force of sin might be subdued, so that we should no longer serve Sin. For that which is

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was necessary, to which it conducted, and which makes certain also that of all who are united to Him. Christ rose with this glory, and through this, and because of this. The preposition denotes simply connexion. ii. 27, iv. 11, vii. 4. This glory is referred to, v. 1, viii. 29; John xvii. 2, 22; Acts ii. 24.

*a new course.*—Therefore no continuance in sin is allowed. The death described is for a better life, both present and future; begun here, and perfected hereafter. This life is referred to as now possessed, ver. 11 and 13. The literal translation, *newness of life*, seems to denote a new life; but this is not exactly the meaning. It is a *newness* belonging to *life*,—the new conduct which comes from the beginning of this life, and conducts to its perfection.

5. *For if.*—The connexion asserted between death and life is confirmed, and the submission to one is said to be for the sake of the other.

*we have been, σύμφυτοι γεγόναμεν.*—The form of expression brings the baptism, death, and burial of the Christian, from the past on to the present; and shows that the apostle refers to the continued Christian state, and not merely to the commencing acts. There is no reference to *planting*.

*likeness.*—This was mental, and consisted in the

dead has been judged clear from sin.

But if we die with Christ, we believe <sup>8</sup>  
that we shall also live with Him; know- <sup>9</sup>

removal or repression of all wrong affections. The death of Christ was an object for imitation—not outwardly, but inwardly. The perfect submission to the will of God, and the entire subjection of all natural tendencies, which were shown in His death,—these are purposed and sought by His followers.

*resurrection.*—This is mental now, and will be bodily hereafter. viii. 11. There is a new life at once in the awakening of right and holy affections,—a present resurrection; and the resemblance to the resurrection of Christ, which is now only partial, will in all things be complete. Eph. i. 20; Phil. iii. 21.

6. *old nature*, ὁ παλαιὸς ἡμῶν ἄνθρωπος.—The *old man* is the lower, outward nature, not as given by God, but as darkened, defiled, and oppressed by Sin. And the *new man*, ὁ καινὸς ἄνθρωπος, is the inward nature, not left to itself, but enlightened, purified, and strengthened by the Spirit of God. Eph. iv. 22; Col. iii. 9.

*was crucified*, συνεσταυρώθη.—The change of mind is expressed by a term which indicates its cause and character. In the crucifixion of Christ there is a power for the subjugation of the will of man to the will of God, and for the removal of all evil passions and dispositions. But this change is not without suffering, v. 4; nor is it accomplished at once. Gal. ii. 20; vi. 14.

ing that Christ being raised from the dead, dies no more. Death has no  
 10 more dominion over Him. For in that

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*force, τὸ σῶμα.*—Literally, the *body*. By the crucifixion of the old nature, what is called the *body of sin* is subdued. The *old man* is figuratively described as having a *body*, a body of sin. But the old man is only a part of human nature, and the body attributed to it must also be only a part. The concrete representation given by the apostle is founded on imagery which, though familiar to others, is alien to our modes of thought and speech. The abstract terms, *nature* and *force*, are given as literal expressions for the figurative language of the original. The same word in Hebrew denotes both *body* and *force*. Deut. viii. 17; Ps. cxxxix. 15. This, though it might not give a similar signification to the Greek word, would favour its use figuratively. The principles which lead to the practice of sin are to be crucified, but the body is not to be marred or enfeebled, nor are any natural tendencies to be eradicated or destroyed. The body of man, and his whole nature, are the work of God; and these are to be taken from the service of Sin, and transferred to the service of God.

7. *which is dead, ὁ γὰρ ἀποθανὼν.*—The singular number, instead of the plurals which precede and follow, connects this statement with the *old nature*, which has been described as crucified, and is now described as dead. It is a reason for the crucifixion of this nature, that only

He died, He died by Sin once for all ;  
 but in that He lives, He lives by God.  
 Thus also consider yourselves dead by "

when it is entirely subdued can it be declared to be right, and free from sin.

*from sin, δεδικαίωται ἀπὸ τῆς ἁμαρτίας.*—Literally, judged right from sin. A similar expression is used, Acts xiii. 39. It may be employed here, because the only *rightness* that could be attributed to the old nature is negative. The simple expression only has been used by the apostle, when speaking of the *persons* who are judged to be right ; and this he has connected with the commencement of faith.

8. *But if, εἰ δὲ.*—Corresponding to *For if, εἰ γὰρ*, and introducing the more full statement of what is positive. The correspondence to the death of Christ having been referred to, the correspondence to His life is here shown : and as the new life now given is chiefly referred to, ver. 4, so here the completion of this life in another state.

9. *Death.*—The death of the body must be here referred to. Christ died, having lived, and returning to life. Death had for a little time dominion over Him.

10. *by Sin, τῇ ἁμαρτίᾳ.*—As v. 15, vi. 2. The same death is here referred to,—the death which Christ shared with sinners, which is the consequence of sin ; and which came to Him because of His opposition to sin, and by the hands of sinners. In this loss of life there was the temporary dominion of death. ver. 9.

*by God, τῷ Θεῷ.*—Luke xx. 38. The life of Christ is

Sin, but living by God, in union to Christ Jesus.

12 Therefore let not Sin reign in your Exhortation

thus described in opposition to His death. It was an effect of Divine power, a manifestation of the life of God. 2 Cor. xiii. 4. By regarding Sin as the cause of death, the consistency of the passage is maintained. If Christians might be said to die unto sin, such an expression would be unsuitable to Christ; and to what is said here of His death, that it was only once. *ἐφάπαξ*. Heb. vii. 27, x. 10.

11. *consider*.—Think thus of yourselves, because all men must die, ver. 2, and because all Christians must, like their Lord, be for a while subject to death, ver. 10; and because you are mortal, ver. 12. So also it is said, viii. 10, the body is dead on account of sin, *νεκρὸν δι' ἁμαρτίαν*.

*living*.—They had received a life which would not be affected by the mortality of the body. The death of wrong principles in the mind will not prevent the death of the body. But faith uniting to Christ secures a Life, spiritual, and Divine. The two arguments are combined, as the ground of the following exhortation. In other places the apostle exhorts Christians, not to *consider* themselves dead to sin, but to become so. Gal. v. 24; Col. iii. 5. The words for *our Lord*, after Christ Jesus, are wanting in some of the best MSS.

12. *Therefore*.—Sin has caused death, ver. 2, and through Christ a new life has been given, ver. 4: therefore, serve not the worst of masters, but the best.

mortal body, that you should yield obedience to its desires; nor offer your members, instruments of wrong-doing, unto sin; but offer yourselves unto God, as

*mortal, θνητῶ.*—It is thus described, as the subject of the death mentioned in the preceding verse; and the body is mentioned, because it is the seat and organ of many wrong principles. viii. 11. Sin has caused the death of the body; let it not reign there, or it will also destroy the soul.

*obedience, ὑπακούειν.*—The appetites and affections of our nature are to be governed. They are not evil in themselves, but become so when allowed to rule.

*its desires, ταῖς ἐπιθυμίαις.*—The desires of the body. This is the reading of the best MSS., and accounts for the other readings.

13. *offer not, παριστάνετε.*—The voluntariness and wickedness of the state are here noticed; and the tense points to the separate acts of sin.

*offer, παραστήσατε.*—They should do this for sacrifice and service, by an entire dedication of themselves, according to the example of Christ. iii. 25, xii. 1.

*members, τὰ μέλη.*—The term refers primarily to the parts of the body: but the truth is of universal application, to all that belongs to the body and the mind.

*from death, ἐκ νεκρῶν ζῶντας.*—The death here mentioned is that of the impenitent, the only class from which they were taken. Eph. ii. 1, 5.



raised from the dead to life, and your members, instruments of doing right, unto God. For Sin shall not have domination over you; for you are not under Law, but under Favour.

*doing right, ὄπλα δικαιοσύνης.*—Literally, of righteousness, as before, of unrighteousness, ὄπλα ἀδικίας. This is the service of God.

14. *under Law, ὑπο νόμον.*—To this subject the apostle returns in ch. vii. If they were under Law, their purpose of opposing Sin might fail. The will of God, as declared by the Law, had not stopped the reign of Sin. But the Favour of God, as manifested in Christ, is mightier than the Law, and will overcome Sin. v. 21.

I. Sin produces death, and its continuance must prevent life.

II. Christians are baptized, separated, consecrated, for Christ; they are assimilated to His death, that they may receive life through Him.

III. Christ died once, dying by Sin; and rose to live for ever, living by God.

IV. Death must be contrary to Life of the same kind, but may be conducive to a higher Life.

V. The Service of God is submission to His will, according to the example of Christ, opposing all wrong, doing all that is right.

## II.

SIN NOT PROMOTED BY RELEASE FROM LAW.

The two  
services

What then? Should we sin, because <sup>15</sup>  
 we are not under Law, but under Favour?  
 —Certainly not. Know you not, that <sup>16</sup>

Sec. II. Ch. vi. 15—vii. 6.—The last reason given for the encouragement of Christians in seeking to do right, is their not being subject to Law. This might seem to allow them to do wrong, but that it does not is shown in two ways, the arguments being similar to the two already given in answer to a similar question. The first refers to the nature and consequences of Sin. These were declared by Law, and not created by it. They are independent of Law. All who sin must perish, with or without Law. The two services of the two masters are placed in contrast; and the apostle expresses his gratitude to God on behalf of those who had been brought from the one service to the other. 15—18.

Then apologising for the terms used, in which he speaks of that service as bondage which really is perfect freedom, he exhorts those whom he addressed to give themselves to the new service, as they had given themselves to the old: appealing to their past experience of the unprofitableness and misery of the one, and to their

to whom you offer yourselves servants  
for obedience, you are servants of him

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present experience of the excellence of the other ; and declaring what is the deserved end of the service of Sin, and what the undeserved but certain end of the service of God. Continuance in sin is thus shown to be contrary to common prudence. 19—23.

The second argument is addressed to those who were of Jewish origin, or had Jewish tendencies. It is introduced by an analogy, which confirms the statement, that they who were once under Law, are no longer under it ; and then the design and consequence of a release from Law are stated. As when the husband dies, the wife is left free to form another, and it may be, a better union ; so their partial death, under Law, left them free to become partakers of a higher life. When hope in self dies, the will is free to be united to Christ. Law awakened hope by its promise to obedience ; it destroyed hope with the consciousness of disobedience. Men were released from it, not that they might sin without restraint ; but that they might, through union to Christ, receive a new principle of Life, whereby they would become in all things right and good ; rendering to God a better service than Law could produce or even prescribe,—a service prompted by the Spirit. The analogy is stated in the first three verses of the seventh chapter, and applied in the following three. vii. 1—6.

The common interpretation of this comparison has

whom you do obey ; whether in sin for death, or in obedience for righteousness?

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much inconsistency. The law, which was over the husband and wife, is supposed to take the place of the husband, and to die ; yet it does not die, but the party related to it dies ; and yet this is the surviving party, united to another. It may be consistently taken thus—The husband and wife being *one person*, each stands for a part of human nature ; the husband representing that part of human nature which dies, and the wife that part which lives. The motives, the old principles of action, die ; for the hope once cherished is destroyed. But the will, the productive power, remains ; and it lives to be brought under the influence of other motives, new principles of action.

The death here referred to is not the death with Christ, which is the chief subject of the preceding argument, vi. 3 ; but a part of the death noticed incidentally, as the state from which they were delivered who had faith in Christ. vi. 13. This death is again referred to in the following section. It is the result of Sin, and in some cases also, of Law ; it is connected only with the body of Christ ; and it is a *preparation* for that union to Christ which is effected by Faith. vii. 4. But the death of the Christian before described, is the consequence of Faith ; and it is the fruit of that union to Him which, at the same time, produces both death and life. In this, as in other passages, the conclusion of one subject is an

17 But thanks be to God, that having been servants of Sin, you obeyed from the

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introduction to another; and therefore is to be interpreted by what follows, as well as by what precedes. iii. 20, 31; iv. 25; vi. 14; viii. 17.

15. *Should we sin, ἀμαρτήσωμεν.*—This is a repetition of the former question, but on another ground. ver. 1.

16. *you are.*—Such is really your condition, and its consequences, whatever your professions and expectations may be.

*in sin, ἀμαρτίας.*—Sin here is the service, not the master. The article distinguishes the personified *principle* from the *practice* of sin, ver. 12, 17, 20, 23; and the corresponding term *obedience* cannot stand for the other master. The general expression, *servant of sin*, may mean either a servant *to* sin, this being the master, or a servant *in* sin, this being the practice. ver. 13. The connexion here requires the latter sense.

*for death.*—This is the result and reward of the one service. ver. 23. Universally, there is the death of the body; and if there be not repentance, there is the death of the soul also.

*in obedience, ὑπακοῆς.*—This cannot be the other master, but it is the service required by God, who is the other master, contrasted with Sin. ver. 13, 22, 23. The obedience mentioned is that of Faith,—its exercise. John vi. 29. This appears from the following description, ver. 17, as well as from preceding statements.

heart the form of instruction unto which you were delivered; and being set free 18

*for righteousness, εἰς δικαιοσύνην.*—This is the first result and reward of entire trusting submission to the Divine will. It has been described as the gift of God, v. 17; and is the occasion of the following thanksgiving, ver. 17. Righteousness is here presented as the opposite to death; but it includes with *rightness* moral character, and this is here specially referred to. This appears from the question, which refers to the practice of sin, ver. 15; and the whole of this section has respect to moral character and conduct. Righteousness is subsequently mentioned as the character of the new service rendered, the new bondage; and not as the principle obeyed. ver. 19.

17. *having been.*—Two facts are here stated, but only one occasion for thanks: the first being mentioned because it increased the cause for gratitude, supplied by the second. Isa. xii. 1.

*the form, τύπον.*—The Gospel is thus compared with the Law. ii. 20. The form of right conduct exhibited by the Law had no assimilating power. This form has, for it is the power of God for salvation. i. 16. No reference is made to the teaching of S. Paul, as a peculiar form of doctrine. His Gospel was not different from that of the other apostles, and the Romans had not received the Gospel from him.

18. *bond-servants, ἐδουλώθητε.*—This had been their

from the service of Sin, you were made bondservants with righteousness.

19 I am speaking humanly, on account of <sup>The two rewards</sup> the feebleness occasioned by your lower nature. For even as you offered your

state in relation to Sin. Its service was slavery, and became more and more an oppressive bondage. The opposite service was not bondage, though at first it might seem so; it was real freedom.

*with righteousness, τῇ δικαιοσύνῃ.*—This appears to be the meaning of the dative case here, and below. God is the master, doing right is the appointed service; and right seems at first the restraint of bondage.

19. *humanly, ἀνθρώπων.*—The apostle adopts a mode of speech suitable to the common nature of men, and not appealing to views and sentiments peculiar to Christians. 1 Cor. iii. 1. The service of God is not a bondage. John viii. 36; Gal. iv. 7. The lower nature is not referred to as itself weak, but as the cause of weakness. This mode of address was required by some, but not by all. xv. 14.

*with impurity, τῇ ἀκαθαρσίᾳ.*—This is not the master, but the disposition, produced by the practice of sin. Impurity and lawlessness are fetters of slavery.

*for lawlessness, εἰς τὴν ἀνομίαν.*—This becomes degradation and misery, and so is the present reward given by sin, the final recompence being death. ver. 16, 23.

*with righteousness, τῇ δικαιοσύνῃ.*—This is the disposi-

members bound with impurity and lawlessness, for lawlessness; so now offer your members bound with righteousness, for holiness. For when you were bond-<sup>20</sup> servants of Sin, you were free, in respect to righteousness. What fruit then<sup>21</sup> had you at that time, from things of

tion received by faith—a fetter from which one should not wish to be free.

*for holiness, εἰς ἁγιασμόν.*—This is the present, ever-increasing reward of trusting submission to God, of serving Him in doing what is right. The first recompence of this service is the righteousness mentioned, ver. 16; and the final recompence is eternal life. ver. 23.

20. *free.*—This is said ironically, and with a restriction. They could not be free from obligation, the bond of duty; but living lawlessly, they boasted of exemption from restraint. They were indeed free, but only in the absence of what was most desirable.

21. *fruit.*—The advantage resulting from a work is thus described. i. 13, xv. 28; Phil. i. 22; Heb. xii. 11; James iii. 18.

To *bear* fruit refers to conduct; but to *have* fruit, to consequences.

*ashamed.*—They saw now the real character of their former conduct. 2 Cor. iv. 2; Eph. v. 12. There was nothing they could remember with satisfaction. Their conduct is referred to by a plural pronoun, which would



which you are now ashamed? For the  
 22 end of those things is death. But now  
 being set free from the service of Sin,  
 and made bond-servants unto God, you  
 have your fruit for holiness, and the end  
 23 eternal Life. For the wages of Sin is  
 death; but the favour given by God,  
 eternal life in Christ Jesus our Lord.

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not agree with the singular *fruit*; and the suggested answer is confirmed by the following statement. They had no permanent gain from any sin. Its pleasant fruit perished, as all belonging to it would at last.

22. *holiness*.—This is progressively obtained, and is the result of the right course, which is not always pleasant. Heb. xii. 11. To the fruit first mentioned eternal life is added,—the purposed end.

23. *wages, ὀψώνια*.—This is the deserved consequence, and it is represented as the payment made by Sin to its servants. Death is the appointment of God; but the executioner is Sin, making it more dreadful. 1 Cor. xv. 56.

*favour given, χάρισμα*.—This is not earned, as wages to be paid for work done, but it is freely bestowed by God.

*in Christ, ἐν Χριστῷ*.—Divine Life was manifest in Him, and through Him is communicated to men. “*This is the testimony, that God gave to us eternal Life, and this Life is in His Son.*” 1 John v. 11.

Analogy

Or know you not, brethren,—for I <sup>1</sup> speak to those knowing Law,—that the law has rule over a person during such time as the person lives? For the mar- <sup>2</sup> ried woman has been bound by law to the living husband: but should her husband have died, she has been released from the law respecting the husband. Consequently then, her husband living, <sup>3</sup> she will make herself an adulteress,

1. *know you not.*—This second argument corresponds to the other second, vi. 3, and is addressed especially to Jews, and those who had been proselytes to Judaism. iv. 1; ix. 3.

*person, τοῦ ἀνθρώπου.*—The term, and the proposition, are general. From what follows it appears that the husband and wife are together the one person, in relation to law. With the death of the husband the authority of law, respecting husband and wife, came to an end. What is said of Jewish law, is true of other law respecting husband and wife. I Cor. vii. 39.

2. *bound by law, δέεται νόμῳ.*—She was bound to the husband, not to the law. Gen. ii. 24; Matt. xix. 6.

3. *will make, χρηματίσει.*—This will be the character of her conduct. There does not seem to be here any reference to the name. This is a secondary use and signification of the term. Acts xi. 26.

should she become another man's. But should her husband have died, she is free from the law, and she is not an adulteress when she becomes another man's. And so, my brethren, you also were put to death by the Law, with the body of Christ, that you might belong

4. *And so.*—There is in one part death, with a release from law; and in another part life, with a new union. The law is never said to die.

*put to death, ἐθανατώθητε.*—They died by law, not to law; and the death was involuntary. The expression is different, in form and sense, from that used for the voluntary death with Christ. vi. 8. The law is said to kill in the next section. ver. 11.

*by the Law, τῷ νόμῳ.*—The expression is exactly similar to the preceding. As they were bound by law, so were they slain by law. So ver. 6, where a preposition is used,—they were held fast by the law, and they died by means of it. In a similar statement, Gal. ii. 19, the dative case denotes the object, a preposition being used to denote the relation of means.

*with the body, διὰ τοῦ σώματος.*—The preposition here denotes simply in connexion with, as ii. 27, iv. 11, vi. 4. The *body* cannot be the spiritual body, the Church; for the reference is to what precedes union to Christ. The death is for this end. To die by means of the body of Christ, is not a scriptural expression; and it

to another,—to Him who was raised from the dead, in order that we should bear fruit unto God. For when we were in the natural state, the propensities to sins, which were with the Law, operated in our members to bear fruit unto death.

attributes to the knowledge of Christ, what the apostle attributes to the Law. The death which is caused by sin, must be different from that which is caused by faith. The one is preparatory to the other. The body of Christ died through sin, according to the sentence passed on sinners; and this death led soon to a new life. With this bodily death the apostle associates the death of hope, which is the result of sin; and which is not a part of the Christian life, but a preparation for it.

*another, ἐτέρω.*—Christ is the husband of the Church. John iii. 29; 2 Cor. xi. 2; Eph. v. 25.

*we should.*—This is the proper mode of referring to all Christians. All had not been under law. Gal. iii. 25, iv. 21. Fruit-bearing, as a figure for good conduct, is commonly used with a reference to the fruit-bearing of trees. The change of persons separates this figure from the preceding.

5. *natural state, ἐν τῇ σαρκί.*—viii. 8. At one time they had human nature alone, without the help of the Spirit of God.

*with the Law, διὰ τοῦ νομοῦ.*—The natural *propensities*

<sup>6</sup> But now we have been released from the Law, having died by that by which we were fast held; and so we render a new spiritual, and not the old literal service.

and passions existed without law; they were not regulated by law, and they became more sinful when indulged in opposition to law. These are the chief principles of action, τὰ παθήματα. They are more frequently called desires, ἐπιθυμίαι: i. 24, vi. 12, xiii. 14; James i. 15. The two terms are combined, Gal. v. 24.

*unto death.*—This is in opposition to *unto God*, and refers to what has been before said of the fruit of sin. vi. 21, 22.

6. *dying by*, ἀποθανόντες.—The law is that by which Jews were once bound, by which they were slain, from which they were set free. Gal. iii. 23. The common reading, ἀποθανόντος, is contrary to the best MSS., and is unsuitable, for the law did not die. The reading τοῦ θανάτου, is a conjectural emendation.

*spiritual.*—This is the origin and nature of all acceptable service. ii. 29. So it is said, “*The letter kills, but the Spirit gives life.*” 2 Cor. iii. 6. And again, “*The fruit of the Spirit is love, joy, peace; patience, kindness, goodness; fidelity, meekness, self-control.*” Gal. v. 22.

I. The service of sin is impurity and lawlessness ; and its reward is slavery and death.

II. The service of God is the acceptance of righteousness as a principle, and its pursuit in practice ; it becomes freedom, leading to holiness and eternal life.

III. Law does not prevent sin ; it produces the death which is preparatory to a higher life, and then loses its authority and use.

IV. Faith in Christ unites to Him, secures the communication of His Spirit, and makes men free and fruitful in the service of God.

## III.

## THE EXCELLENCE OF LAW.

Sec. III. Ch. vii. 7—16.—The design of the Law being commonly misunderstood by Jews, the apostle in this and the following section shows what it could do, and what it could not do. These two sections are so closely connected that they may be best considered together. The statements made respecting the actual results of law, suggest two inquiries respecting its nature. ver. 7, 13. If law gave a further knowledge of sin, iii. 20,—occasioned its increase, v. 20,—if it was an advantage not to be under law, vi. 14,—and if sin and death were through law, vii. 4, 6,—what must we think of the Law? Has it a sinful nature? Is it destructive? In answering these questions, the apostle vindicates the Law, and makes its defence serve for the commendation of the Gospel. To show the influence and effects of law, he naturally goes back to his own experience; and having to speak of the commencement of sin, he begins with his own childhood. He refers to the chief points or stages of his experience, when under the sole influence of law. Thus he speaks of the innocence of childhood, the first conviction of sin from an act of disobedience, the consciousness of guilt, and the testimony to the excellence of law, given by the purpose

to follow its precepts. In reply to the first question, he denies that *sin* belongs to the nature of *law*; and explains the real connexion between them. His own consciousness of sin began with the choice of what was forbidden by law. But the law could not share the sinful character of the act which was contrary to its precept. It was merely the *occasion* of sin, and not its *cause*. In itself it is holy and good, though the occasion of sin and death. ver. 7—12.

This leads to the second question, which receives a similar answer. Law was not in its own nature destructive; but Sin was. The evil nature of sin appears in that thereby, what is in itself good becomes the occasion of evil; and the wrong-doing, which without law would be simply sin, became much more wicked, when contrary to the precept of law. ver. 13.

Then the apostle refers to the testimony which his conscience, and the consciences of all men, gave to the excellence of law. His purposes were often for good and against evil, when his practice was the reverse. ver. 14—16.

#### IV.

##### THE INSUFFICIENCY OF LAW.

Sec. IV. ver. 17—25.—From the vindication of the Law, the apostle proceeds to show its insufficiency. It cannot do more than correct the purposes of men, having no power to change their affections and character. Sin is accepted willingly, and its practice cannot be altogether involuntary: but it becomes a



tyrant, and keeps its dominion, in opposition to good resolutions against its bondage. The contrariety between purposes and practice, noticed in the previous section as testimony to the excellence of law, is again stated, as proof of the strength of sin, and the feebleness of law. ver. 17—20.

The miserable conflict in human nature is then described. The higher and the lower parts, the inward and the outward principles, the intentions and the inclinations of men, are in constant strife; and too frequently the worse prevails. The apostle declares strongly the wretchedness he once felt in the experience of this strife and bondage; and adds to this the expression of his present joy and thankfulness, for the deliverance which came from God, through Jesus Christ. ver. 21—24.

Lastly he states the conclusion which follows from all the preceding statements respecting Law. In purpose he served God, in practice he served Sin: and thus man's nature testifies both to the excellence and inefficacy of Law. It cannot make men good, and it was not given for this end. ver. 25. This section is a comment on ver. 5, and is followed in the next chapter by a similar comment on ver. 6.

Thus the character of the Law is completely vindicated, and the government of God is sufficiently explained. He made men creatures of Sense, and they make themselves slaves of Sin. The origin of wrong conduct, the apostle finds in the man who chooses wrong; but he is careful to state that this principle, though it is

figuratively called Sin from the result, has not the same quality, for it is dead. As the Faith which is dead has no worth, so the Sin which is dead has no guilt. It is a want to be supplied, and not a wrong to be condemned.

That the apostle refers to his own experience in the statements of this chapter is most evident. The vivid and continued representation of individual personality, shows that the writer speaks of himself. That the first part of the description gives his experience before he became a Christian, is admitted by all. Many have supposed that a change takes place at ver. 14; but the dark character of the description is the same from the beginning to the end. Certainly the experience related is not that of all men, but neither is it that of those who have faith in Christ. It was the experience of the apostle at some former period of his course; and the present tense is preserved, because the representation is also for all who were still what he once was,—earnestly religious in a wrong way, zealous for the Law, but unacquainted with the Gospel. The strongest statements respecting the dominion of evil are after ver. 14. There is more light, but there is no more strength for what is good. There is more conflict, but evil still has the victory. The person described is still enslaved by sin, ver. 14,—he knows not how to secure efficiency for his better resolutions, ver. 18,—he is led captive by sin, ver. 23,—he is a wretched man calling out for an unknown deliverer, ver. 24,—he can only purpose what is good, continuing in practice to serve sin. ver. 25. Moreover the preceding and following statements respect-

ing Faith in Christ, are in direct opposition to what is here said of Law ; and they prove that the whole of this discussion is to show the powerlessness of the Law, in contrast to the power of the Gospel. To suppose that Christian experience is here described, is to make the argument of the apostle self-destructive ; for the inefficacy of the Gospel would be proved, as well as that of the Law. What is the whole of the experience of men under the Law, may be a part of their experience under the Gospel ; and this has led to an interpretation of some portions of this chapter, in a way which contradicts its manifest purpose. What the apostle first says of himself, is applicable directly and fully only to those who, like himself, were brought up under the Law. But what he afterwards says is applicable to all men, as they receive the knowledge of right and wrong, simply from precepts and prohibitions. Without faith in God, men find that Conscience is as ineffective as Law. *I see and approve the better, I follow the worse*,—is the common experience of mankind. Ovid, Met. vii. 19. Expressions of authority, and appeals to self-interest, are often needful to prevent outward wrong, and to promote outward right. But this is all that Law can effect, whether human or Divine. Only the Living manifestation of Love and Righteousness, with invitations and encouragements to Faith, can impart a new Life. What is within being thus made right, what is without will be made right also. Laws, it has been justly said, are like looking-glasses, which show men their natural features, but cannot improve them.

S. Paul's views of the Law are most fully set forth in this chapter. It is said by some, that the Law has no promise but for perfect obedience, and that it allows no hope to repentance. The apostle did not think so; for he speaks of himself as often repenting under the influence of Law, and therefore he had some hope. This hope was vain, not because it was forbidden, but because Law could not make effectual the good purposes it produced. The repentance which is the result of Law, is not that which results from Faith. It is said too by some, that Law requires more than the Gospel, the one demanding a faultless, the other a sincere obedience. But this is not the apostle's doctrine. The Gospel requires much more than the Law, according to his teaching; but through the knowledge of Christ, and the faith thus received, it imparts to men what it requires from men. The Law, as regarded by the Jews, as learnt by the apostle, as one part of the revelation of God,—was simply a verbal declaration of the Divine will respecting human actions, with promises of rewards and threats of punishment. The Law which is contrasted with Faith, could not require it: and if it did not require Faith, it could not require Love. It simply regarded conduct, saying, Do, and Do not.

A few passages will show that the apostle uses the term Law in its primary and limited sense. It is always so, when he speaks of the use and abuse of Law, or places it in opposition to Faith. He says of Law, that there was a time before it, v. 13,—people without it, ii. 14,—sin without it, ii. 12,—right conduct without it, ii.

## III.

## THE EXCELLENCE OF LAW.

7 What then shall we say? Is the Law Law is not sin, sin?—Certainly not. Yet I did not know

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13, 27—that it added to the knowledge of sin, iii. 20,—and increased the guilt of sin, v. 20, vii. 13,—that it was given by Moses, v. 14,—that Jews were placed under it for a time, Gal. iii. 24, 25,—that it was foolish to wish to be under it now, Gal. iii. 1, iv. 21,—that it was not needed by upright persons, 1 Tim. i. 9. He has just before declared that Christians are not under Law. vi. 14, 15. Now all these statements are true of the Mosaic Law, and of every other system of verbal rules. But not one of these statements is true of Law, when it stands for all that is morally right, all knowledge of duty. Some statements respecting Law have been supposed to refer to a universal covenant of works: but the only covenant of this kind mentioned in the Bible, is the Law of Moses. This was good, when it was used lawfully, as law; but it became injurious, when perverted to ends for which it was not given.

7. *shall we say.*—This is the commencement of a new section, as in other places, iv. 1, vi. 1, ix. 30. The preceding statement, ver. 6, naturally leads to this question:

Sin, but through Law: for I did not perceive Covetousness, but the Law declared, *Thou shalt not covet*. Then Sin 8

Does the Law share the character of that which comes after it?

*I did not know, οὐκ ἔγνων.*—Many sinned without law. ii. 12; but in Paul, as in other Jewish children, the beginning of sin was with the knowledge of the Law. Exod. xx. 17. The apostle does not say that, without law, he should never have known sin; but simply states the fact, that he did not know sin before he knew law. This statement is partially concessive rather than adversative. Law had some connexion with sin, but it was not the cause of sin, and therefore was not like it. He became acquainted with the *act* of sin, and thus with the *principle* also. The conjunction ἀλλά has often the sense of *yet*, x. 19; 1 Cor. xv. 35; John vii. 27; and εἰ μὴ is used as *but*, adversatively, xiv. 14; Gal. i. 7; ii. 16; Luke iv. 26, 27.

*Covetousness, ἐπιθυμίαν.*—A particular instance follows, to illustrate and confirm the general statement. *Covetousness* is a moral term of bad signification; and the same Greek word which denotes any *desire*, is used at times with the sense of *wrong* desire. Covetousness is the *wrong seeking* of what belongs to another, and not merely the involuntary desire. The tenth commandment refers to action, as all the other precepts of the decalogue. The seeking was known before, but it was not known as wrong, as covetousness. Its wrong nature

taking the opportunity, by the precept produced in me all covetousness: for

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might be known subsequently by reflection; but Jewish children learnt the wrong of seeking what belonged to others, from the Law which declared this wrong, and forbade it.

8. *Sin, ἡ ἀμαρτία*.—This is a personification of that to which every sinful action may be referred. It has its origin in man; not in the Law—not in God. The *principle* of sin may be either the *propensity*, before it prevails; or the *will*, before it yields; or the *idea*, before it is realised; or the absence of *faith*, before the occasion for its exercise; or these combined.

*produced*.—The desire already existed, and its effect; but there was not *covetousness*, until the seeking what belonged to another was known to be wrong, by its contrariety to Law. The conduct which is innocent without law, becomes guilty when law is known and opposed. The action is not caused by the prohibition, but its moral character is thus occasioned. That the strength of Desire is increased by prohibition, is only partially true. There is no reason for taking the statements respecting sin as true comparatively. They are true with the utmost strictness. Sin begins, when the knowledge of Right begins, and not before. To others, conscience might give the first knowledge of duty; but Paul received this from the Law. Prohibitions may, in various ways, occasion the conduct they should prevent: 1. By directing special attention to it. 2. By suggest-

apart from Law, sin was dead. And I 9  
 was alive, apart from Law, at one time :  
 but the precept coming, Sin rose to life,

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ing that what is forbidden must be in some way desirable. 3. By the increased pleasure of volition, when made more clear in consciousness through the restraint which it resists. These are natural laws, not in themselves evil, but good. There is sin in yielding to these, as to other natural tendencies, when the worse is preferred to the better. Attention should be controlled ; desires should not govern ; the accordance of our will with one higher and better, should be preferred to a separate and independent choice.

*was dead.*—This, like all the associated statements, refers to his past experience. The principle of action is called sin ; but it is not sin, in its moral and pernicious character ; as dead faith is not faith, in its moral and beneficial character.

9. *I was alive.*—He was so in the innocence of childhood, doing neither right nor wrong. ix. 11 ; 1 Cor. xiii. 11. This was not the condition of mankind before the Law. i. 32, ii. 12, v. 13. The precept is that of ver. 7.

*I died.*—In the consciousness of guilt, and by the condemnation of the Law, he became dead. ver. 4.

10. *for life.*—This cannot be the life of innocence, which preceded Law ; nor the eternal Life, which is the promise of the Gospel ; but is simply the life which was



10 and I died ; and the precept which was  
 for life, this was found with me to be for  
 11 death. For Sin taking the opportunity,  
 by the precept led me astray, and by it  
 12 killed me. So that the Law is holy,

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promised to acts of obedience,—the opposite to the death which followed acts of disobedience. Lev. xviii. 5 ; Deut. v. 33. The Law of which the apostle speaks does not include Faith ; to this it is opposed. It could therefore never be its design to give that Life which belongs to Faith in God. Even if fulfilled in every letter, it must fail of this end. It might be said to be for the highest life, as preparatory to the faith which only can produce it ; but this does not seem to be here referred to.

11. *opportunity*.—A repetition of what is said in ver. 8, with additions, here follows.

*led me astray*, ἐξηπάτησέ με.—In the *doing* what was wrong he went astray. The principle became practice, and the action was a turning from what is right. This, being a violation of the precept, was worse than simply doing wrong ; it was *transgression*. iv. 15, v. 13. The command is not said to *deceive*. It gave the knowledge of right, and was not the means of any deception.

*killed me*.—It produced the death mentioned, ver. 4 and 6—the consciousness of guilt, and the destruction of hope.

12. *is holy*.—The answer to the first question is here

and the precept is holy and right and good.

Law is not destructive.

Did then the good thing become <sup>13</sup> death to me?—Certainly not. But Sin did: so that it is manifestly sin, by the

given. This is not the consequence of what has been just stated, if taken alone; but it is the conclusion which stands, the apparent objection being removed. Such is the reasoning, iii. 19.

13. *Sin did*.—The principle, not alone, but as embodied in the action, had this effect, and so appears wicked and destructive. Law did not become death to me, but Sin became death. ver. 12. This is the simplest ellipsis, being taken from what immediately precedes, and completing the denial. Sin, the principle, is shown to be the author of transgression, ver. 11. Now it is declared to be the author of death also.

*so that, 'va*.—The result is stated, as iii. 19, v. 20. The Law is not the cause of the death spoken of, but Sin; and this is manifestly sin now, its evil nature being shown by the good precept to which it is opposed, and which it makes conducive to a result contrary to its nature. Two additional statements are made: First, that the principle in practice is evidently that which has been denied of Law, ver. 7. It is sin; and this might be said, if the conduct had been simply disregard of right, and not disobedience to a command.

*exceedingly*.—This is the second additional statement. Wrong-doing is sin, if there be any knowledge of right and

good thing producing in me death,—  
so that sin becomes exceedingly sinful  
through the precept.

14 For we know that the Law is spiritual, Law is approved.

wrong ; but it is much more wicked, when its wrong is clearly declared by Law, and expressly forbidden by God. It is a natural ill, and not a sin, when there is no moral apprehension. It is a moral evil, when there is simply a disregard of what is known to be right. It is transgression, when it is disobedience to a recognised command. The apostle is speaking of the conclusions which men should draw from certain facts, and therefore a human inference is more relevant than a Divine purpose. Moreover the death caused by sin manifested its evil, but did not make it ; and therefore the increased sinfulness cannot be spoken of as a Divine intention. The two clauses are co-ordinate, as iv. 11, xv. 31, 32. If it were necessary to retain for the conjunction the sense of purpose, then the intention would be figuratively attributed to the personification of Sin ; and the meaning would simply be, that the increase of wickedness was a result in fact. To suppose it the Divine purpose, would not only be immoral, but it would be manifestly inconsistent with the design of the apostle. He vindicates the Law, in order to show that sin is not a Divine purpose.

14. *we know*.—Having replied to the questions, and removed objections, the apostle now confirms what was

but I am corporeal, enslaved under sin.  
 For what I am producing I regard not. 15

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said of the excellence of the Law, by a reference to Conscience. From this point the statements are in the present tense, and they may be applied to Gentiles as well as Jews. The lower and higher nature, the outward and inward man, belong equally to both. Only the Law was peculiar to the Jew. The *present* tense continues the representation, and with the plural *we know*, makes it *general*; but does not show that it refers to the present experience of the apostle. A very different description of this is given in the preceding and in the following sections.

*spiritual*.—It is so, as expressing spiritual knowledge, though not exerting a spiritual influence. The Law declares a good which is seen by the Divine Spirit, and recognised by the human spirit. This good respects the higher, as well as the lower forms of existence; the future, as well as the present; and other beings, as well as oneself.

*corporeal*, σάρκινος.—This reading denotes the substance, and the other reading denotes the quality, σαρκικός. The former is preferred, as best supported by MSS., as the more suitable, and likely to be exchanged for the other. 1 Cor. iii. 1. The reference is to the constitution of human nature, of which the *animal* is a part, and the part to which those propensities belong which are always the first, and often the chief occasions

For not what I purpose, this do I practise ; but what I detest, this I do. But

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of sin. The good to which this part of our nature tends is low, partial, transient, and belongs chiefly to self. Hence the frequent opposition of the corporeal to the spiritual. Gal. vi. 8 ; 1 John ii. 16.

*enslaved.*—By wrong-doing he sold himself into bondage. The practice of sin is a state into which men easily go, but from it they cannot easily return. Low inclinations may be innocently indulged, when nothing better is known. But when Law, or Conscience, has shown what is better, then the yielding to such inclinations is sin. Inclinations thus indulged, acquire in many ways increased power, and soon prevail over the deliberate preference of the mind. Thus men become the slaves of sin.

15. *producing*, *κατεργάζομαι*.—The expression is emphatic, and usually refers to bad work.

*regard not*, *γινώσκω*. ii. 4.—There must be some knowledge, or there would be no moral wrong ; but it is very partial. Wrong-doing would not be possible, if its character were fully known and considered ; and it would be often prevented, if views previously received were retained before the mind.

*purpose*, *θέλω*.—Where wrong-doing is sin, there must be a present choice ; but it may be contrary to a previous purpose. This is denoted by the term used. The contrariety shows the degraded and enslaved con-

if what I purpose not to do, this I do,  
I assent to the Law, that it is praise-<sup>16</sup>  
worthy.

dition of the person. These ineffectual purposes are not attributed to the Spirit of God, but to human nature.

16. *praiseworthy*, καλός.—It requires what is lovely and excellent. The same term is used, ver. 18, 21. This is a testimony which the apostle has before noticed. It was given by those who had not the Law, but whose institutions generally, and whose actions sometimes, were according to it. ii. 14. It was given by those who had the Law, and praised it without seeking to practise it. ii. 23. It was also given by all right purposes, though in temptation these fell away. This concludes the vindication of law.

#### SEC. IV. CH. vii. 17—25.

17. *Moreover*, ἄλλο δὲ.—iii. 21. The testimony of Conscience to the excellence of the Law having been shown, the testimony of consciousness to its insufficiency is now added. This is introduced as an additional consequence, and is supported by a partial repetition of what precedes, the same facts being evidences of both propositions. This introductory statement is repeated as a conclusion in ver. 20, as the statement of ver. 8 is repeated, ver. 11.

*I myself*.—The pronoun makes emphatic the reference to the *person*. This remains one, necessarily so, indivisible and unchangeable; but the same I is referred to,

## IV.

## THE INSUFFICIENCY OF LAW.

17 Moreover now no longer do I myself Strength of Sin.  
produce the act, but the Sin abiding in

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in different states and connexions,—*purposing* with the *knowledge* of the better, but *acting* with an *inclination* to the worse. “He who sins, does not what he purposes, and does what he purposes not.” ὁ μὴ θέλει. Epictetus, Ench. ii. 26. Christ came to give liberty to the captives; and the freedom of the children of God is the characteristic of those who belong to Him.

*produce the act.*—It is not wholly mine. If the bad conduct were according to deliberate purpose, the action would belong to the person entirely; but being contrary to such purpose, it is only partially his. This statement is not made to deny all responsibility, which would be inconsistent and false; nor to assert diminished responsibility, which would be true, but irrelevant; the design of the apostle evidently being to show man’s need of a Deliverer. Now this appears from his inability to govern himself, when he has once become the slave of sin.

*the Sin.*—Sin once permitted to dwell in the mind, soon gains auxiliaries, it produces a corresponding

me. For I know that in me, that is, in <sup>18</sup> my lower nature, good does not abide. For to purpose is near to me; but to produce what is praiseworthy, not so.

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habit, and increases in strength with every indulgence; so it takes possession of the mind, and dwells there.

18. *lower nature*.—The reference is not exclusively to the body, but to all that tends to the outward and visible.

*abide*.—It does not stay there. Natural tendencies are always in themselves naturally good, but not morally so. Their indulgence is sometimes right, and sometimes wrong. The good which should always be chosen, is now with them, and now away from them. It does not abide there. Natural desires and affections are sometimes auxiliaries to right purposes, and then men do what is good. But they are often opposed, and then men do what is evil. There are times when the mind is free from passion, and has a comprehensive view of the present and the future. It is then easy to choose what is right. But when passion is excited, and the near object occupies the view, then to retain the better choice is most difficult. What is above man is needed for the permanence of good; and it is in the inward nature, in the spirit of man, that the Spirit of God dwells.

*not so, οὐ*.—The shorter reading is given in the best MSS., and explains that of the common text.



19 For the good I purpose, I do not ; but  
 the evil I purpose not to do, this I prac-  
 20 tise. But if what I purpose not to do,  
 this I do, no longer do I myself produce  
 the act, but the Sin abiding in me.

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19. *good*.—The character of the object purposed is here noticed, in addition to the contrariety before mentioned. ver. 15.

20. *But if*.—A conclusion in addition to that of ver. 16.

21. *the law, τὸν νόμον*.—The separation of the *praiseworthy* from the *law*, its opposition to the *evil*, and the repetition of the pronoun *me*, show that the *praiseworthy* is not to be taken as the attribute of this law. The law is stated in the following clause, and is according to the preceding description of his experience. What before was said of good purposes, ver. 18, is now said of bad conduct. Both are easy. This is the first of three laws which are now mentioned, each of the other two having two descriptions,—the law of the mind, being also the law of God ; and the law in the members, being also the law of sin. The first law is a general statement of facts, so iii. 27 ; the second and third laws are opposing principles or rules of action.

22. *pleased with, σνήδομαι*.—No such delight is implied, as to require the supposition of any moral change. It is commended as praiseworthy. ver. 16. All virtue is

Conflict in  
man.

I find consequently the law, when I <sup>21</sup>  
purpose to do what is praiseworthy,—  
that the evil is near to me. For I am <sup>22</sup>  
pleased with the law of God, according  
to my inward nature; but I behold a <sup>23</sup>

beautiful and delightful, when it requires no effort or sacrifice.

*law of God.*—This refers primarily to the Law given by Moses to Jews; but it admits of a wider application, to the dictates of Conscience among Gentiles. The same expression is used in ver. 25, and viii. 7.

*inward nature.*—The *inner man*, as the difference in expression shows, is not the same with the *new man*. They are always distinguished. When the *inner man* receives the Spirit of God, it is renewed, strengthened, and becomes the *new man*. The *old man* is the *outward nature*, when subjected to the bad influence of Sin; the *new man* is the *inward nature*, when subjected to the good influence of the Spirit. When the inward nature alone contends with the outward, the result is as here described. The outward and lower nature prevails. But when the Spirit gives aid in this contest, the victory is on the other side. Gal. v. 16.

23. *members.*—Not only in the members of the body, but in all the faculties and susceptibilities of the outward nature. vi. 13.

*mind.*—The law which is accepted by the mind as good, and which produces the purpose of right conduct.

different law in my members, warring against the law of my mind, and leading me captive to the law of Sin which is in  
24 my members. A wretched man am I!

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*captive.*—He consents to the evil, which he had resolved to resist.

*of Sin.*—The law which proceeds from Sin, and produces sin. Sin is here referred to as the master. ver. 17, vi. 16. The law in the members becomes a law of sin, when it is allowed to prevail, in opposition to the better preference of the mind.

24. *of this death.*—The death is that of which the apostle has spoken from the beginning of this section. ver. 9. The figure is similar to that of vi. 6. As the *body of sin* represents that in the old nature which is evil, and occasions sin, and is subdued; so the *body of death* will represent that in the old nature which produces death. These principles are the same. The natural body is not evil, it is not to be injured, nor is there deliverance through its death. The expression is similar to the preceding,—*the law of sin*, ver. 23, and to *the law of sin and death*, viii. 2.

25. *give thanks.*—The verb is given in most MSS., and in the best. The noun is likely to have been substituted for it, as a reply to the preceding question, or as an assimilation to vi. 17. This sentence is parenthetical, and anticipates the subject of the following section. The expression of gratitude interrupts, but not

Who will deliver me from the force which causes this death?—I give thanks <sup>25</sup> to God, through Jesus Christ our Lord.

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improperly, the course of argument. It is not a direct reply to the preceding exclamation of distress; but the song of one who, through Christ, has faith in God; in contrast to the sorrow of one who is still destitute of faith. The apostle would not give the expression of his former anguish without that of his present joy.

*Consequently then.*—The conclusion of the whole of this discussion is now stated. It is not a consequence of what immediately precedes; for nothing is said of deliverance, but only of that which shows the need of deliverance. The deliverance is described in the next section. This statement is not out of place; for it shows the need of the Saviour, and the preparation, in the consciousness of this need, for His salvation.

*I myself.*—The person enslaved by Sin, ver. 14,—led captive by it, ver. 23,—the man who is wretched, and asks for a Deliverer, ver. 24.

*the mind, νοῦ.*—He served God by all the good purposes he formed, without faith in God, without Christ, without the influence and aid of the Divine Spirit. ver. 16, 19, 22. Of the many terms which denote the mind in various aspects, that is selected which refers to *intention* and *purpose*. i. 28, xi. 34, xiv. 5; I Cor. xiv. 14, 15, 19.

*lower nature, σαρκί.*—He served Sin by all the evil practices to which he was led in yielding to its tendencies.

Consequently, then, I myself with the <sup>Result of Law.</sup> mind serve the law of God ; but with the lower nature, the law of Sin.

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ver. 15, 19, 23. This is a direct contrast to the description given of the state of Christians. Of them it is said that the old nature is crucified with Christ,—that they do not serve sin, vi. 6,—that it has not dominion over them, they not being under Law, vi. 14,—that they have been made free, and render now a spiritual service. vii. 6. A similar contrast immediately follows. The conclusion expresses the best result which can come, where there is not Faith in God. Without this, the knowledge of the will of God, whether learnt from the precepts of the Jewish Law, or from the consideration of Human Nature, will leave men in bondage and misery. The Law is insufficient, not merely because it has no provision for the pardon of sins, but because it has no power to make men good. But it prepares for the Gospel, by the good purposes which it calls forth, as well as by the conviction of guilt which it produces. Thus, the serving the law of God, though it is only in intention, is some preparation for the real service described in the following chapter.

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I. Law is holy and right and good, being spiritual in its origin ; it is approved, yet disobeyed by men, and thus occasions sin and death.

II. Sin comes to life in action, acquires strength by

habit ; it changes good into evil, and produces bondage ; it is manifested and increased by Law, and it is the cause of misery and death.

III. The lower outward nature does not regard what is spiritual ; and what accords with it is only occasionally good ; it should be always governed, but too often is allowed to rule.

IV. The inward nature recognises what is good, and gives rise to good resolutions ; but it is opposed by inclination and habit, and often overcome.

V. Men are creatures of sense, they become sinners by choice ; they are afterwards the slaves of sin, miserable in their bondage, and needing a Deliverer.

## V.

## FREEDOM AND SONSHIP BY THE SPIRIT OF CHRIST.

1 There is not any condemnation there-<sup>Freedom by Christ</sup>  
fore now to those who are united to

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Sec. v. Ch. viii. 1—17.—The service which Christians render to God has been described as a new spiritual service, it being produced, not by the letter of the Law, but the Spirit of God. vii. 6. The sufficiency of the help thus given is now contrasted with the insufficiency of Law. They who are under Law continue in sin, but not so they who are under Favour. vi. 14. The former are led captive, vii. 23; but the latter are set free, viii. 2. The first statement is made as a consequence, and it follows from what immediately precedes respecting the Law, and from what was previously said respecting the Gospel. They who by faith are united to Christ, and renewed by His Spirit, are not subject to condemnation, either for disregarding Law, or for continuing in the service of Sin. The way is then described in which they were set free. They had the revelation of the love of God, in the life and death of Jesus Christ. This was a new principle of action and of life, made effective by the Divine Spirit; and they thus received the freedom of God's children. In describing this redemption, the apostle refers to the Love of God, as its origin; to the

Christ Jesus. For the law of the Spirit<sup>2</sup>  
—of the Life in Christ Jesus—made me

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sympathy and self-sacrifice of Christ, as its means; and to the present pursuit and ultimate possession of all righteousness, as the result. 1—4.

The representation negative and positive of the state of Christians leads to a further contrast between the two courses mentioned. The lower nature was made to be ruled, and therefore subjection to it must be destructive, for it is really opposition to God. 5—8. The difference of the Christian state being again declared, its results are deduced from the union to Christ in which it consists. This at once gives life to the spirit, and will finally give victory over bodily death; the whole man, body and spirit, becoming immortal, after the example of Christ. 9—11.

Exhortations to the pursuit of all Christian excellence and usefulness are founded on these statements, but presented as inferences; appeals to prudence being followed by considerations addressed to the highest affections of the mind. They should be holy who regard God, the Father in heaven, with filial love; who recognise and obey the Divine Spirit, ever acting in the human spirits of His children; and who have the hope of perfect resemblance to the Son of God. They are brought nearer to Him in suffering, that they may be for ever with Him in glory. 12—17.

1. *therefore*.—This conclusion is additional to that



free from the law of sin, and of death.

For what was impossible to the Law—

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stated at the close of the preceding section, and refers not only to the discussion respecting Law, but to all the previous statements respecting the Gospel.

*condemnation, κατάκριμα.* v. 16, 18.—There is none for withdrawing from Law, for they were released from its authority, vi. 14, vii. 6; nor was there any for continuing in the service of Sin, for they were set free from its dominion. vi. 18, 22. These are the subjects referred to in the context, both before and after. Nor was there any condemnation on account of former sins, for Christ was set forth a mercy-offering, on account of the passing over these; in persons now living, as well as in the men of former ages. iii. 25. But reference is now made to more than the *passing over* past offences,—there is the *putting away* of sin.

*united, ἐν Χριστῷ.*—The expression *in* or *with* Christ, is a general description of the state of those who have faith in Him; denoting the closeness and comprehensiveness of their spiritual connexion. It may be illustrated by the similitude of a vine and its branches, but it is not dependent on any figures. The Greek preposition, and the corresponding Hebrew, are used more widely than the English *in*. ix. 1; xvi. 7; 2 Cor. xii. 2; Phil. iv. 1; 1 Thess. ii. 14; Mark i. 23; v. 2, 25; 1 John v. 19. When by faith he was united to Christ, the apostle said, "*No longer do I myself*

in that it was feeble in connexion with our lower nature—God sending His own

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*live, but Christ lives in me.*" Gal. ii. 20. Hence the great contrast between the experience now described and that which is given, vii. 25. In the common text an addition is made to this verse from ver. 4.

2. *law of the Spirit.*—The expression is similar to that already employed, and again repeated in this verse, for a principle of action,—the *law* in the members, and the *law* of the mind. vii. 23. The new service of the Christian has been described as *spiritual*, vii. 6, and now its Divine origin is stated. The law of the Spirit is the rule or power of the Spirit.

*of the Life.*—Another description of the same law is added, the one referring to its source in God, and the other to its manifestation in Christ. vi. 23. The law of the Spirit, and the law of the Life in Christ Jesus, are each complete expressions; and if taken separately, the meaning of the whole is more clearly given, than if one be made dependent on the other. The spirit of the life is not a scriptural phrase. We are saved by the life of Christ,—the Life which appeared before His death, in this, and after this. iv. 25, v. 10, vi. 4. The life of Jesus was manifested in the mortal bodies of His followers. 2 Cor. iv. 10. Divine Life was manifested in Christ, that it might be communicated to men. 1 John i. 2. Life, and not death, is the source of life; but a lower death may be for the manifestation of a higher

Son, in the likeness of a nature subject to sin, and on account of sin, condemned

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life. The death of Christ, as well as the resurrection, was the manifestation of Divine Life. If *spirit* and *lif* were in the relation of cause and effect, as *sin* and *death* are, similar expressions would be used, but they are different. The law of the Life in Christ Jesus, is the rule or power of this Life. Life is first mentioned as it is in Christ, and then as it is in those who are united to Him. "*Because I live, you shall live also.*" John xiv. 19.

*sin and death.*—Here one law is mentioned, and there is only one description of it. This law produces sin, and its consequence is death. By the first term it is identified with the *law of sin* mentioned, vii. 23; and with that also *death* is connected. ver. 24. There deliverance from this law was desired, here the deliverance is declared. This law, therefore, cannot be the law of God, of which the apostle has said that it is not sin and death. vii. 7, 13. It gave occasion to these, but they were not its characteristics. The law, which is declared to be holy and right and good, could not be described as the law of sin and death. This last is said to be in the members, and to be in opposition to the law of the mind, when that is in accordance with the law of God. The law of sin once prevailed; but now that which overcame, is itself overcome by a superior power.

3. *impossible to the Law, ἀδύνατον τοῦ νόμου.*—Here

sin in this nature; that the right con- 4  
duct shown in the Law might be fulfilled

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the reference must be to the Jewish law, the inefficacy of which has been shown in the preceding section. It could not be supposed by any, that the law of sin and death would do that which Christ is now declared to have done; but this was erroneously expected from the law of Moses. The law of sin was not feeble. vii. 23. What was impossible to the Law, appears from the following statements of what God did through Jesus Christ.

*the likeness.*—There was not merely an apparent resemblance, but there was a similar reality: a human person, as well as a human nature, but always without sin. Gal. iv. 4; Phil. ii. 7; Heb. ii. 14; iv. 15; 1 Tim. ii. 5.

*on account of, περὶ ἁμαρτίας.*—He came for its removal, to put away *sin* by the sacrifice of Himself. Heb. ix. 26; x. 18, 26; 1 John ii. 2; iii. 5; iv. 10. This appears to be the chief thing referred to here, any reference to punishment being quite subordinate.

*condemned sin, κατέκρινε.*—Condemnation is not the *punishment* of wrong, nor the *removal* of wrong; but an *adverse sentence*, showing the wrong which deserves punishment,—the punishment being also a partial manifestation of the wrong. The *sin* which is here said to be condemned, is the sin of mankind; for only in men was there sin. Their sins were condemned; they were shown to be wrong by everything seen in Christ, but

in us, whose actions are not according to the lower nature, but according to the Spirit.

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especially by His death. The conduct of the Queen of Sheba, and of the Ninevites, *condemned* that of the Jews; the right conduct of the former making evident the wrong of the latter. Matt. xii. 41; Luke xi. 31. The conduct of Christ was a *sentence* against Satan, manifesting both the wickedness and the weakness of the evil dominion that was to be destroyed. John xii. 31; xvi. 11. So Noah condemned the men of his generation. Heb. xi. 7. It is not said here that Christ was condemned, in order that men might not be condemned; but that they were condemned. His righteousness manifested and condemned the wrongness of men, that they might be made righteous in character and conduct. John iii. 19.

*this nature, τῆ σαρκί.*—The nature has been before mentioned. The sin was seen in men; not in Christ, in whom there was no sin. His sinlessness showed that sin was not a necessary accompaniment of human nature, but a self-made addition; culpable because voluntary, and removable because not essential. Through the righteousness which appeared in all the actions of His life, and in the sufferings of His death, Sin was seen to be most evil—the enemy of God and man, but a conquered foe. There is salvation for sinful men through the power of the Holy Saviour. Heb. vii. 26. He is said to bear the sins of men, and to bear their sicknesses,

Lower  
nature

For they who are according to the  
lower nature, are seeking what belongs

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taking them away. Matt. viii. 17; 1 John iii. 5. The sins of men could not be transferred; and the Bible does not say that their punishment was. We are taught to see in Christ the *remedy* for men's sins, and not the *punishment*. The law was to restrain sin; the death of Christ draws from the service of sin to the service of God. It cleanses from all sin. Tit. ii. 14; Heb. ix. 14; 1 John i. 7; 1 Pet. ii. 24. The law could condemn sin, but not so as to take it away. Its penalties could not purify. The death of Christ, according to the Scriptures, was not to pay the penalty of law, but to provide and present a living power, by which what was impossible to Law should be completely secured, in the possession and practice of all righteousness.

4. *the right conduct, δικαίωμα.*—The term has been used for the conduct of Christ, v. 18, and for that which was enjoined by the Law. ii. 26. The law had the form of right, but it had no assimilating power. ii. 20.

*completed.*—ii. 27. This is according to the example, and by the Spirit of Christ. The end which is purposed by God is gradually, but surely, attained. Eph. ii. 10; Col. i. 22; 1 John iii. 2.

*lower nature.*—This once prevailed, but now it is resisted and controlled.

*the Spirit.*—The Divine Life, manifested in the human life and death of Jesus Christ,—when accepted in Faith as a revelation of the loving, righteous will of God,—

to the lower nature; but they who are according to the Spirit, what belongs to the Spirit. Moreover, the seeking

becomes, through the influence of the Divine Spirit, the object of grateful, admiring, hopeful pursuit; of progressive, and at last complete possession. John xvii. 3

5. *according to, κατὰ σάρκα.*—They are not only influenced, but governed thereby.

*seeking, φρονούσι.*—The term expresses desire, and the corresponding course of choice and action. Matt. xvi. 23; Phil. iii. 19; Col. iii. 2.

6. *Moreover, τὸ γὰρ.*—iv. 15, v. 7. This statement, with the preceding, supports the representation of Christians given, ver. 4. There is a change in the expressions, the abstract being put instead of the concrete, practice instead of persons. The mind of man is not here spoken of, nor mere desire, as Gal. v. 17; but the result of desire in choice and conduct. The lower nature is not the whole of human nature, but it comprehends more than the appetites of the body. Gal. v. 19—21.

*death.*—This is its end. All that is merely natural tends to decay and corruption, Gal. vi. 8, and is of the world which passes away. 1 John ii. 17. Where this is wickedly preferred, there is a worse death than that which belongs to the animal nature,—a death which is the wages of sin.

*peace.*—This is the accompaniment of the higher life, received from the Divine Life as revealed in Christ

of the lower nature is death ; but the seeking of the Spirit, life and peace. Because the seeking of the lower nature 7

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and it is maintained by the pursuit of the promised good.

7. *Because.*—A reason is here given for the preceding statement ; and more must be asserted than the truism, that there is opposition to God in doing what He has forbidden. The pursuit of what belongs to the lower nature, as though it were the sole or supreme good, must be contrary to the design and purpose of God. Every indulgence of the appetites, and lower affections of human nature, is not wrong. They are all good in their place, as every creature of God is good ; but they are never to rule. They seek what is present, partial, and transient. There is a higher good, comprehending the whole of our nature, and extending to the whole of our existence ; a good that gives fellowship with man, and communion with God. This should be pursued above all things. The appetites of the body are good ; but unless controlled they produce pain, sickness, and death. The natural desires and fears are good ; but unless restrained they lead to actions which are hurtful to all. Kind affections and resentment are good ; but unless regulated they too are injurious, and men become hateful, and hate one another.

*opposition.*—This is the character of the course described ; not the feeling of the mind, but its choice and conduct are really this. It is most evident that



is opposition toward God; for it is not regulated by the law of God, neither  
 8 can it be; and they who are after the lower nature cannot please God.

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to follow the promptings of the lower nature, is not what God intended for men.

*the law of God.*—By showing the superiority of what is Moral and Spiritual to what is Material and Animal, God has declared to men His will. They should choose the better, and not the worse. This is the law of God for all men, and what is good may be learnt in many ways. The laws of Moses, and the dictates of Conscience, show only in part what is good for men.

*can it.*—There is a logical impossibility. The pursuit which regards low and limited ends, must be contrary to the rule which has respect to all objects, and gives the chief place to the highest and best. The moral results of these two principles are contrasted in the Epistle to the Galatians, v. 19, 22.

8. *who are after, ἐν σαρκί.*—Here the concrete takes the place of the abstract, and persons are again referred to. The preposition indicates the same, or a closer connexion than that before used, ver. 5. It expresses union to Christ, ver. 1. The prepositions are opposed, 2 Cor. x. 3. They who choose the course which is in opposition to the will of God, cannot please Him. This is the only impossibility here asserted. In the preceding section it has been shown that it is impossible for

Spirit of  
Christ

But you are not after the lower <sup>9</sup> nature, but after the Spirit; if, indeed, the Spirit of God abides in you. But if any one has not the Spirit of Christ, this person is not His. Now if Christ <sup>10</sup>

men, by their own purposes alone, always to produce the right conduct which the Law enjoins, and Conscience approves. But that it is impossible for men to accept the Divine help, which is offered to them that they may become good,—this is not the doctrine of the apostle.

9. *if indeed, εἴπερ.*—What is here said of the Spirit, with reference to some, was before said of Sin, with reference to others. vii. 17. The statements already made respecting Christians, are now resumed, and Life is shown to be the consequence of the principle which they follow.

*of Christ.*—The Spirit of Christ is that which He possessed, which He promised, and gave to His followers. Because of its origin, it is the Spirit of God; and because of its character and mode of communication, it is the Spirit of Christ. John xiv. 26; Gal. iv. 6; Phil. i. 19.

10. *in you.*—He was in them by the presence of His Spirit. John xiv. 23; Gal. ii. 20. “*That Christ may dwell in your hearts by faith.*” Eph. iii. 17.

*dies, νεκρὸν.*—The common mode of expression is here employed, the reference being to the common death of the body. The body is here distinguished

is in you, the body dies on account of sin ; and the spirit has life on account  
 11 of righteousness. But if the Spirit of

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from the mind, and in the next verse is described as *mortal*, *θνητά*. The direction was before given to regard this body as dead by sin, vi. 11; and it is there followed by the same description, ver. 12. The death mentioned, vi. 6, is of the mind, and not of the body; and it is through faith, and not through sin.

*on account of sin*.—Death was the sentence for sin. v. 12. To this death Christ submitted, and so must His followers.

*life, ζωή*.—Literally, it is life, the reference being to the highest life. This has been received, will be retained, and perfected. John iii. 36; 1 John iii. 14.

*righteousness*.—This is the gift of God, the contrary to sin, and the condition of eternal Life. iii. 22; v. 15, 17. As the death of the body is the consequence of sin, so the life of the spirit is the consequence of righteousness. The *body* which in Christians is subject to death, as the result of sin, must be the material frame; and the *spirit*, which is opposed to this, must be the Mind, as receptive of Divine influence. Thus *body* and *spirit* constitute a human person. The *sin*, of which death is the consequence, is that of all men, as represented by the sin of Adam; and the *righteousness*, of which life is the consequence, is the moral personal quality of all,—the righteousness of faith, as represented by the righteousness of Christ. They who through Him have

Him who raised Jesus from the dead abides in you, He who raised Christ from the dead will give life also to your mortal bodies, by His Spirit abiding in you.

Duties and  
privileges.

Consequently then, brethren, we are <sup>12</sup>

this righteousness, will receive, from and with Him, eternal Life.

11. *raised Jesus*.—So iv. 24. The personal name is first given, and then the official. The resurrection of Christ is the pattern and pledge of the resurrection of His followers. vi. 5 ; 1 Cor. xv. 20 ; Phil. iii. 21.

*give life, ζωοποιήσει*.—There is a new life of the mind which precedes the death of the body, but the new life of the body must follow its death. 1 Cor. xv. 36. This new life is not said to be given to the bodies which are dead, but to the mortal bodies.

*by His Spirit, διὰ τοῦ ἐνοικοῦντος*.—Many of the MSS. which have the objective case here, διὰ τὸ ἐνοικοῦν, also have it in ver. 37, where the evidence against it is generally deemed decisive. The Holy Spirit is not named here, but simply the Spirit, which is often equivalent to the *power* of God ; and to this the resurrection of Christ and of His followers is generally attributed. The possession of the Spirit is referred to by S. Paul, as a reason for hope, ver. 23 ; 2 Cor. v. 5 ; Eph. i. 14 ; but not as a reason for the resurrection of the body.

12. *consequently*.—Exhortations follow here, as in vi. 12 and vi. 19.

debtors,—not to the lower nature, to live  
13 according to the lower nature. For if  
you live according to the lower nature,  
you will soon die; but if, by the Spirit,  
you put to death the practices of the  
14 body, you will live. For such as are

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13. *soon die*.—Both body and soul will perish in such a course, according to the preceding statements, ver. 6 and 10.

*body*.—The body gives the instruments for gratifying the inclinations of the lower nature, the reference being primarily to sensual vices, as in vi. 12. The death here described is of wrong actions, and not of the body itself, which is mentioned, ver. 10. The one is voluntary, the other involuntary.

14. *Such*.—All these, and only these. vi. 3. Encouragement and admonition are combined, and the preceding statement is confirmed. You shall live, as sons of God, receiving the promised possession. ver. 17. In the Old Testament the title, *children of God*, is sometimes given to men on account of their natural constitution and relationship, irrespective of personal character; and S. Paul acknowledged this relationship even in idolaters. Deut. xiv. 1; Isaiah i. 2; Acts xvii. 28. But in the New Testament the title, *children of God*, is restricted to a class, and denotes the new nature and relationship which result from faith in God. It includes some affection and moral resemblance. Jesus said to

led by God's Spirit, these are God's sons. For you did not receive a spirit <sup>15</sup> of bondage again for fear; but you received a spirit of sonship, by which we cry, Abba, Father. The Spirit itself <sup>16</sup>

the Jews, "*If God were your Father, you would love me.*" John viii. 42. Of those who had faith in God, as contrasted with others, it is said, "*Such as received Him, to them He gave the privilege to become children of God, they having faith in His name.*" John i. 12. So of Christians, as distinguished from the world, the apostle says, "*Now we are children of God.*" τέκνα. 1 John iii. 2. The title, *sons of God*, denotes some manifest likeness of character and condition. "*That you may become sons of your Father in heaven.*" υιοί. Matt. v. 45. Children are at first in the same state as *servants*, but they are to advance to the higher position and privileges of *sons*. Gal. iv. 1, 4.

15. *bondage*.—Here the disposition received is called *spirit*, but it is described as an effect of some cause. There may be a reference to the feelings of the people who heard the Law from Mount Sinai. Heb. xii. 18.

*Abba*.—Mark xiv. 36; Gal. iv. 6. The Aramean name, which was the language of childhood with the first Christians, was added to the Greek name in devotional expressions, probably because of its tender associations.

16. *witness*.—Only one witness is mentioned. The Spirit of God gives testimony in and to the spirit of man, by producing in him a filial spirit. ii. 15; ix. 1

bears witness to our spirits, that we are  
 17 God's children: but if children, also  
 receivers of the possession—a possession  
 from God, a possession with Christ:  
 since we are together in suffering, that  
 we may also be together in glory.

17. *the possession*.—This is according to the promise mentioned. iv. 13. No reference appears to a *lot*, or an *inheritance*.

*with Christ*.—This is according to His own promises. John xiv. 3; xvii. 2.

*since, εἰπὲρ*.—No doubt is implied here, but the firmest assurance. iii. 30; 2 Cor. v. 3; 2 Thess. i. 6. This was the certain hope of all the children of God.

*in glory, συνδοξασθῶμεν*.—This glory is the purpose of God, and the hope of all Christians. ver. 18; v. 1. Our Lord often spoke of the association of disciples with Him in suffering; and so did the apostles. Matt. xvi. 24; xx. 23; John xv. 20; xvi. 33; 2 Cor. i. 5; Phil. iii. 10; Col. i. 24; 2 Tim. ii. 11; 1 Pet. iv. 13.

I. Christ, the Son of God, shared the nature of men who sin; He condemned sin, and suffered to remove sin; His death showing its evil nature, as well as its fearful consequences.

II. The Spirit of God, manifested in Jesus Christ, and communicated by Him, frees from the bondage of sin,

and produces righteousness; making men like Christ, and testifying to them that they are sons of God.

III. Subjection to the outward nature is contrary to the will of God, displeases Him, and causes sin and death.

IV. Subjection to the Spirit is the consequence of faith in Christ; it justifies the disregard of Law, and secures Divine assistance; obtaining a present life with Christ, to be followed by a resurrection of the body like His, and association in glory with Him.



## VI.

## PERFECTION THROUGH SUFFERING.

Sec. VI. Ch. viii. 18—39.—The afflictions of Christians have been before noticed as not inconsistent with their privileges, nor adverse to their hope. v. 2. To this subject the apostle now returns, and establishes the concluding statement of the preceding section. He begins by declaring that all the sufferings of the present state are small, in comparison with the blessedness of the future state. This is confirmed in the first place, by the consideration that the universal condition of men is one of expectancy and preparatory sorrow. If the subjection of man to vanity and corruption were merely a human choice, ill only might follow; but being a Divine appointment, the end must be good, and the good inexpressibly great. The sufferings of those who, through the reception of the Spirit, were made children of God, is then noticed, as similar to the general experience of mankind; what was given to them is described as a pledge of what would be far more extensively bestowed; the redemption of individuals being incomplete till the whole body is redeemed of which they are members; and their complete salvation being

not a present possession, but the object of hope, for which they patiently wait. 18—25.

That the *κτίσις* here referred to is Man, who is pre-eminently the Creature of God,—and not Nature, either lifeless or living,—appears from what is said of the object described, and from the way in which Christians are associated therewith. The Creation spoken of is capable of choice,—it is in travail as well as suffering,—it has the desire and hope of a better state,—and will possess the liberty and joy of the children of God. Only in the language of poetry could these things be said of the elements of nature, or of plants and animals; and no argument could be founded on such representations. Then two classes of objects are mentioned, and only two, as subject to similar suffering, and receiving the same hope. That the apostle should pass, from the condition of men in general, to the condition of Christian men, may be well supposed. But that he should make no reference to other men,—that all should be omitted, or be classed with stones, vegetables, and brutes,—this is contrary to anything found in his letters and speeches, or in any part of the Bible.

The term, *world*, *κόσμος*, frequently used in the New Testament for *mankind*, would be unsuitable here. This word primarily denotes an orderly and beautiful arrangement, and it is commonly applied to the material world, as having generally this character. But the apostle here refers to the contrary aspect of humanity. Therefore, instead of *κόσμος*, which would be inappropriate, *κτίσις* is used. Man is the *creature* of God, and there-

fore has the hope mentioned. The other scriptural term for mankind, all *flesh*, *σάρξ*, would be even more unsuitable; because it has been so often used in preceding paragraphs merely for the *lower nature* of man. All the *world* means often all mankind. *ἡ flesh* has a similar limitation. So the words which are literally translated, all the *creation*, mean only all the human race. The Gospel was to be published only to all mankind. Mark xvi. 15; Col. i. 23. In later Jewish writings, mankind is often thus described. Lightfoot, in Mar. So much has been already said by the apostle of *sin* and of *faith*, that their omission here can be no objection to the reference of those statements to mankind. The *sufferings* and *expectations* of men are unquestionable facts; and from these facts inferences respecting mankind may be justly drawn. But the general condition of Nature is a ground for hope much less near, obvious, and certain. Because some of the expressions seem too strong for mankind in general, it has been strangely concluded that they refer to the lower creation. But every objection to their application to the whole human race, has tenfold force when they are applied to inferior objects. The sighing of the inanimate creation is entirely fanciful; and common statements respecting the sufferings of animals very partially represent their real condition. This, on the whole, is one of enjoyment, according to their various capacities; and such as it is now, it was for countless ages before the creation of Man. They attain here to the end of their creation, and have no longing for a better state.

Men are unsatisfied with their earthly lot, because they are destined to a nobler state. "*Man that is in honour, and understandeth not, is like the beasts that perish.*" Ps. xlix. 20.

After noticing what is common to Christians, and to all men,—subjection to present afflictions,—the apostle refers to what is peculiar to Christians. Far above the expectations which the common experience of mankind might awaken, is the assurance which Christians receive from the revelation of the love of God in the person of Christ, and from their experience of the succour which is afforded by the Spirit of God. They are not saved now from weakness and suffering; but in these they receive help and comfort. They do not themselves know what they need; but the Spirit leads them to seek most earnestly the best things, which are certainly according to the will of God. 26, 27.

They are ignorant of much; but they know that all things will be beneficial to those who love God. He knows all things, foresees the future, and has provided for it; and therefore all objects and events must be subservient to the end which He has declared. It is His determination that they who receive His Son shall be themselves sons of God. As they are appointed by Him, so they are accepted by Him, and by Him they will be raised to glory. 28—30.

After these confirmatory statements, there is a triumphant expression of Christian confidence, referring to the Love of God, as already shown; to the Mediation of Christ, as still continued; and to all the various

## VI.

## PERFECTION THROUGH SUFFERING.

18 For I consider that the sufferings of Divine ap-  
pointment.  
the present time are not worthy to be  
compared with the glory soon to be  
19 revealed for us. For the upward long-  
ing of Mankind awaits the revelation

obstacles and adversaries which, through Him, will be overcome, completely and for ever. 31—39.

18. *the glory*.—The glory is the excellence and blessedness purposed and promised. v. 2; Col. iii. 4; John xvii. 22; Rev. iii. 21; 1 Pet. iv. 13.

*for us*.—To be seen and received by us. 2 Cor. iv. 17.

19: *longing, ἀποκαραδοκία*.—The term expresses the looking away from the near and low, to the distant and high. Phil. i. 20.

*Mankind, κτίσῶς*.—Man is *the* creature of God; and the term is used with this limitation, but with no other. Mark xvi. 15; Col. i. 15, 23. The human race is thus described, because the argument is founded on the relation of man to the Creator. A certain unity is here

of the sons of God. For mankind was <sup>20</sup> made subject to vanity, not of its own choice, but on account of Him who made it subject, for the hope that man- <sup>21</sup> kind itself shall be set free from servitude to the perishable, for the freedom

attributed to the human race, as subsequently to the Jewish people; and universal statements respecting both must be taken with similar limitations. Individuals may make vain for themselves the goodness of God; but nothing can prevent the accomplishment in the race of the best results; such as will show the perfect wisdom and goodness of all the appointments of God.

*revelation.*—This is the real object, sometimes known by men, but often unknown. It is not said that all look for this. It is the definite hope of Christians only. “*When Christ, our life, shall appear, then we shall also appear with Him in glory.*” Col. iii. 4.

20. *to vanity.* Eccl. i. 2.—There is a subjection to this, which is voluntary and sinful; but there is also a subjection which is involuntary and natural. Of this only does the apostle speak. Dissatisfaction and disappointment with all the objects of natural desire and delight, are inevitable; and this points upward and onward to the true destiny of man.

*on account of, διὰ τὸν.*—Not merely by God, but because of Him,—for reasons to be found in Him, for

of the glory of the children of God.  
 22 For we know that all mankind is united  
 23 in sorrow and in travail until now. And  
 not only this, but even they who have  
 the first gift of the Spirit—even we our-

what is according to His perfections, for what is pleasing to Him. Therefore, for an end entirely good, corresponding to His character. 1 Cor. xv. 27.

*for the hope, ἐπ'ἐλπίδι.*—iv. 18, v. 2. This hope is given to men, and it embraces all; not only those who were children of God, but others who would become such.

21. *that.*—The object of hope is declared. The *freedom* is opposed to the servitude before mentioned; and the *glory*, to the vanity and corruption.

22. *travail, συνωδίνει.*—There is not only common suffering, but that which is similar to the pain of childbirth,—the pain preceding a new life and great joy. The whole of mankind is mentioned, including Jews and Gentiles, they who had received the Gospel, and they who were to receive it. But the universality does not extend beyond this. Mark xvi. 15; Col. i. 23.

23. *first gift, ἀπαρχήν.*—The gift of the Spirit to individuals is an earnest to them of their future possession. 2 Cor. i. 22, v. 5; Eph. i. 14. The first Christians were themselves firstfruits of the harvest of the world. Rev. xiv. 4; James i. 18. So the first converts of Asia and Achaia are described. xvi. 5;

selves have sorrow in ourselves, waiting for sonship—the redemption of the body to which we belong. For we were saved<sup>24</sup> in hope; but a hope seen is not a hope; for what any one sees, how can he also hope for? But if we hope for what we<sup>25</sup>

1 Cor. xvi. 15. Here what Christians had received is thus described, in relation to what would be given to mankind in general. "*I will pour forth of my Spirit upon all mankind.*" Acts ii. 17.

*ourselves.*—The reference to Christians in the third person is followed by another statement, the apostle associating himself with all who had received the same Spirit, ver. 9, and experienced similar afflictions, ver. 17. Only two classes of persons are mentioned—mankind and Christians. The second class cannot be added to the first, being included in it. But the additional statement respecting them is most properly made, since it might be supposed that they would be exceptions. Christians are not referred to in opposition to other men, but as a part of mankind. Matt. viii. 33; Mark i. 5, xvi. 7. They continue to share the common afflictions of men, and have some peculiar.

*sonship.*—Not that which respects ourselves only,—the sonship of individuals,—but that which is for mankind, ver. 19, 21; a sonship similar, but far superior, to that given to the Jewish nation. ix. 4.

*body.*—"We being many are one body in union to



do not see, with steadfastness we wait for it.

26 And in like manner also the Spirit <sup>Help of the Spirit.</sup> gives help to our weakness. For what we should pray for, as it is needful, we

*Christ.*" xii. 5. The expression, *our body*, may be taken as the expressions, our race, our nation, our society. All the redeemed form one body, of which Christ is the head. 1 Cor. x. 17, xii. 12; Eph. iv. 4. There is nothing in the context, or in any of the apostle's writings, to support the supposition that he here refers to the material bodies of men. He has spoken of mankind as one, and of the hope which concerns the race. There must be incompleteness for the parts, till the whole is redeemed. iii. 24. In other places, the apostle refers to the new bodies possessed by Christians, but only subordinately, and not as a distant hope, reserved for the final consummation. 2 Cor. v. 1. Men are redeemed by Christ; but it is nowhere said that their dead bodies are redeemed. The redemption of the body to which we belong, corresponds to the revelation of the glory of the sons of God in ver. 18, and the freedom of their glory in ver. 21.

24. *were saved.*—The salvation is future: "*We shall be saved,*" v. 10; "*Salvation is nearer,*" xiii. 11. Reference is made to the position of the object of hope in the future, and not to the influence of hope.

25. *steadfastness.*—This is needed, and comes with affliction. v. 3; Heb. xii. 1.

do not know: but the Spirit itself intercedes with yearnings unspeakable. And <sup>27</sup> He who searches the hearts knows what is the seeking of the Spirit—that according to the will of God it intercedes on behalf of the holy.

26. *like manner*.—There is resemblance to what is stated, ver. 16. As testimony is given, so is help. There is also resemblance to what is said, ver. 23. As there are sorrows and strivings which come naturally, so are there sorrows and strivings produced by the Spirit. Help is given to Christians in these, and by these. The human spirit is the subject of these yearnings, but they are produced by the Divine Spirit. The singular for *weakness*, ἀσθενεία, instead of the plural, is given by the best MSS.; and *for us*, ὑπὲρ ἡμῶν, is omitted after *intercedes*.

*needful*.—What we desire is not always for our good. We may pray for such things; but we cannot be sure they are according to the will of God. What is sought under the influence of the Spirit, is certainly for our good, and according to the will of God. 1 John v. 14; Eph. vi. 18.

27. *seeking*, φρόνημα.—ver. 6. This is the condition of the human mind; but it is the effect and manifestation of the Divine Spirit.

*that*, ὅτι.—The *object* of knowledge is here referred to, its *cause* being described by the expression, *He*

<sup>28</sup> But we know that to those who love <sup>God's plan and purpose.</sup> God, all things work together for good, they being appointed according to a <sup>29</sup> settled plan. Because whom He foreknew, He also foreordained to be formed

*who searches the hearts.* Both the disposition to pray, and the answer to prayer, come from God. As here the apostle says, that God knows the seeking of the Spirit; so, in another connexion, he says that the Spirit knows the purposes of God. He compares the latter to the knowledge which the spirit of a man has of the man's purposes; and we may compare the former to the knowledge which a man has of the desires of his spirit. I Cor. ii. 11.

28. *we know.*—This is another ground of Christian confidence. The statement is in opposition to the preceding statement of partial ignorance, ver. 26, and in addition to the previous statement of knowledge ver. 22.

*who love.*—This is the characteristic of the persons to whom the following statements refer. Faith has before been thus mentioned, and now its effect, Love.

*appointed, κλητοῖς.*—They were appointed to be Christ's, to be holy. i. 6, 7. They are called to be, and they become, followers of Jesus—children of God.

*plan, πρόθεσιν.*—The term is general, denoting what is set before the mind. The purpose of God is declared in the following verse, where a different term is em-

together in the likeness of His Son ; so that He is firstborn among many brethren. Moreover whom He foreordains, <sup>30</sup> these He also appoints ; and whom He appoints, these He also judges to be

ployed. A plan includes the purpose, the end chosen, and much more. With the *purpose*, the end proposed, there will be the *means* for the end, which are both chosen and desired ; and also foreseen accompaniments, which are chosen when not desired. ix. 11 ; Eph. i. 11, iii. 11 ; 2 Tim. i. 9, iii. 10. It is the characteristic of *some* human actions that they are according to purpose ; but this must be true of everything done by God. His plan was fixed before the foundation of the world, and it includes the *all things* which work together for good.

29. *foreknew*, προέγινω.—Foreknowledge is the usual, if not the only, signification of the term employed ; and it best suits the connexion, being distinguished here from the will of God, as it is in Acts ii. 23. Moreover, reference is made especially to the difficulties and dangers of the Christian course, and to the assurance that *all things* work together for good to those who love God. This is certain, because *all things* are foreseen by God, and are parts of His plan. His purpose, therefore, cannot fail. No exclusive reference is made to the faith and love of His children ; but special reference is made to their wants and weakness,—to all things apparently adverse to their good. He has determined, notwithstanding these things, and by means of them, to

right; and whom He judges to be right, these He also raises to glory.

31 What then shall we say to these things? If God is for us, who is against Christian confidence.  
32 us? He who did not spare even His

accomplish His purpose respecting those who love Him. This design is referred to at the beginning of the section as the first ground of hope. ver. 20. The foreknowledge of God is the same respecting the condition of all men; but all are not referred to in what precedes, or in what follows. So only those who receive the appointment are spoken of now, though the Divine foreknowledge is not limited to them. It may be said that all who were foreordained were foreknown; but not that all who were the objects of foreknowledge were foreordained to resemble Jesus Christ.

*foreordained*, προώρισε.—By this term the Divine will is denoted, and not by the preceding. The description, *whom He foreknew*, refers to the preceding description—those who *love God*, and are *appointed*; and it is limited by the following words, *He also foreordained*. The expression is different where both subject and predicate are of the same extent, τούτους καὶ ἐκάλεσε, ver. 30. The *purpose* of God is declared to be this,—that men should become like His Son. The *plan* stated by the apostle, and everywhere declared in the New Testament, is this,—that through Jesus Christ men should be brought to penitence and faith; that all

own Son, but gave up Him for us all, how shall He not also with Him freely give us all things? Who will bring a<sup>33</sup> charge against God's elect? It is God who judges them to be right. Who is<sup>34</sup> he that condemns? It is Christ who

who have faith in Him, whatever their conduct has been, and whatever their condition may be, shall, through Him, be made right and holy, as children of God here; and, after suffering with their Lord on earth, be raised to glory with Him, as sons of God.

*many brethren.*—"For both He who consecrates, and they who are consecrated, are all from One: on which account He is not ashamed to call them brethren." Heb. ii. 11; Matt. xii. 50; John xx. 17.

30. *foreordains*, προώρισε.—The statements are universal truths, belonging to the past, present, and future. v. 15. Every good possessed by man must come from God, and be according to His eternal purpose. The Bible teaches us that the actions of men are *foreseen* by God, but not that they are *produced* by Him; and foreseen because foreordained. The Moral government of God is different from the Natural, and He is not altogether such as we are. Unquestionably the apostle attributes all good in men to the eternal purpose of God,—it could have no other origin; and he declares the certain fulfilment of all the purposes and promises of God. Most precious are these truths for the promotion

died, and more, was also raised; who is also at the right hand of God, who  
 35 also intercedes for us. Who shall separate us from the love of Christ? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or

of humility and gratitude, of faith and hope. But many vain questions have been asked in connexion with the apostle's statements. Great difficulties have been created by the unscriptural, unprofitable, and hurtful comparison of one person with another, in respect to the exercise of choice; and by the false and inconsistent assumption, that there must be causes to account for all different human determinations. If what men choose were always fixed by the will of God, there could be nothing contrary to His will; and there would be no place for Morality, or for any Religion that included it.

31. *against*.—It matters not who, or how many, are against us, if the Almighty, the Lord of all, be on our side. Ps. xxvii. 1, cxviii. 6.

32. *spare, ἐφείσατο*.—Gen. xxii. 12. He was not exempted from any human afflictions. The sufferings, shame, and death of Jesus Christ, could not in themselves have been pleasing to God, but the contrary in the highest degree. He was, however, given up to these, for the salvation of men. This shows that God is for us, and the greatness of His love to us. John iii. 16, v. 18; Rom. iv. 25.

sword? Even as it is written, “*Because* <sup>36</sup>  
*on thy account we are put to death all the*  
*day; we were considered as sheep for*  
*slaughter.”* But in all these things we <sup>37</sup>  
 more than conquer, through Him who  
 loved us. For I am persuaded that <sup>38</sup>  
 neither death nor life, nor angels nor

33. *elect*, ἐκλεκτῶν.—Their actual separation from the wicked, and their reception of the Divine favour, are denoted by this expression; and not the cause of the difference between them and others. xvi. 13; Col. iii. 12; 1 Tim. v. 21; Matt. xx. 16, xxiv. 22; Luke xxiii. 35; 1 Pet. ii. 6, 9.

*It is*.—Affirmative, and not interrogative; and so afterwards. The questions rise out of the first inquiry, If God is for us, who is against us? and there is nothing to suggest the thought of the Divine judgment being self-contradictory. God and Christ are on our side: what may be against us, is mentioned afterwards. There is a partial correspondence to Isa. 1. 8.

34. *and more*.—The confidence awakened by the consideration of the death of Christ, is increased by the consideration of His present life,—His exaltation, authority, and intercession. Heb. vii. 25.

35. *love of Christ*.—His love for us is referred to, as in ver. 34, 37, 39. Here other questions follow the principal inquiry, but a declarative sentence is added, ver. 37.



authorities, nor things present nor things  
 39 future, nor powers, nor height nor  
 depth, nor any other creature, will be  
 able to separate us from the love of  
 God, which is in Christ Jesus our Lord.

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36. *written*.—Ps. xliv. 23. The sufferings of Christians were like those of the servants of God in ancient times. 1 Cor. iv. 9—13.

37. *through Him*, διὰ τοῦ.—According to the example and promise of Christ, and by the help of His Spirit. The reading which gives, *on account of*, διὰ τὸν, is found in some MSS., and is similar to the reading of ver. 11; but it is rejected here by nearly all editors and critics. The MSS. which are wrong here, are not unlikely to be wrong there.

38. *nor life*.—All possible causes of ill are declared to be feeble, in comparison with the love of God, revealed in Christ, and received by us through Him. The term for *powers*, δυνάμεις, stands thus, before *height and depth*, in all the best MSS.; and this position is most suitable to it as an abstract general term.

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I. Mankind is subject to decay and sorrow, by a Divine appointment, in preparation for the freedom and glory of the sons of God.

II. Christians share these sufferings, and have peculiar

sorrows; being united to Christ, they love God, receive sufficient help, and may be sure of salvation.

III. Afflictions are comparatively insignificant, and do not hurt the children of God; being a part of their discipline and service, conducive to their perfection with Christ.

IV. The Spirit is given now to Christians, and will be given to mankind; the holy desires and prayers thus produced are painful but prevailing.

V. Christ died for men, and lives for them; He is exalted to the highest dignity and dominion, and will secure the salvation of His followers.

VI. God foresaw all events, appointed the condition of mankind, and gave His Son to be the Saviour of men; He gives to men faith and righteousness, makes all things beneficial to His children, and makes them all like Jesus Christ; thus accomplishing in them the eternal purpose of His infinite love.

PART V.

Rejection of Jews explained.

NECESSITY OF FAITH IN GOD.

CHS. ix.—xi.

SEC. I. FAITHFULNESS OF GOD MAINTAINED - - - - -	Ch. ix. 1—13
II. JUSTICE OF GOD VINDICATED -	14—29
III. WANT OF FAITH THE CAUSE OF REJECTION - - - - -	ix. 30—x. 21,
IV. REJECTION PARTIAL AND TEMPORARY, FOR THE RECEPTION OF GENTILES AND RESTORATION OF JEWS - - - - -	xi.

## Words of Jesus Christ.

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- I. *How often would I have gathered thy children,  
as a bird gathers her brood under her  
wings, and ye would not.* - - - Matt. xxiii. 37.
- II. *Hearing you shall hear, and not understand.* Matt. xiii. 14.  
*The kingdom of God will be taken from you.* Matt. xxi. 43.
- III. *This is the service of God, that you have faith  
in Him whom He sent.* - - - John vi. 29.  
*But there are some of you who have not faith.* John vi. 64.  
*You are unwilling to come to me, that you  
may have life.* - - - John v. 40.
- IV. *Many will come from the east and the west,  
and sit down with Abraham and Isaac  
and Jacob in the kingdom of Heaven.* - Matt. viii. 11.  
*You shall not see me henceforth till you say,  
Blessed is He who comes in the name of  
the Lord.* - - - Matt. xxiii. 39.
- I praise Thee, Father, Lord of heaven and  
earth, that Thou hiddest these things from  
men wise and sagacious, and revealedst  
them to children. Even so, Father, for  
thus it was good in Thy sight.* - - Matt. xi. 25.

## PART V.

### REJECTION OF JEWS EXPLAINED.

Chs. ix., x., xi.—In the preceding parts it has been shown, that the Gospel is the power of God for salvation *to all who have Faith*. But this restriction of the blessings of the kingdom of Heaven involved the exclusion of a great portion of the Jewish nation, whose rejection of Christ was a proof that they were without Faith in God. The rejection of many Jews has been before referred to, ii. 9, 27, iii. 10, iv. 16; and now the apostle returns to the more full consideration of this subject, not only to remove the objections it might suggest, but to gain from it a confirmation of the doctrine declared. After a strong expression of continued affection for his countrymen, and an enumeration of their peculiar privileges, he proves in the first place, that the Truth of God did not fail, though many of the Jews were rejected. ix. 1—13. In the second place he shows that their rejection and punishment were not inconsistent with the Justice of God. 14—29. He then declares the reason of their rejection, their want of Faith. This appeared in their seeking to be right by the performance of services,—the observance of rules; and not by the exercise of Faith,—the reception of the promised Saviour. ix. 30—

x. 21. Lastly, he states the results of the present rejection of Jews. It was but partial: it led to the reception of Gentiles, and would lead ultimately to the restoration of the ancient people of God. They would then possess, with all nations, privileges greater than those which were once their peculiar portion. The argument is supported by many quotations from the Old Testament; it is accompanied by many admonitions, and concludes with a devout acknowledgment of the infinite perfections and universal dominion of the Most High. xi. The subject was one of the deepest interest to S. Paul, and it is presented for the instruction both of Jews and Gentiles. Evidently it is neither the principal subject of the Epistle, nor a digression; but an important though subordinate part of the argument. Throughout this discussion the reception of Gentiles is combined with the rejection of Jews, both being consequences of the truth, that the salvation of men is through faith in God. Gentiles with faith are accepted, and Jews without it are condemned.

Sec. I. Ch. ix. 1—13.—As introductory to the whole of this part, the apostle, who was suspected and hated by the Jews generally, declares his strong affection for them as his kinsmen, and his deeper sympathy with them through his own former opposition to the Gospel. He mentions some of the privileges which had been given to the Jewish nation, the abuse of which by many was the cause of his great sorrow; but which were the precious gifts of God, and effectual for the accomplishment of His purposes; and there-

fore were the occasion of continued gratitude and praise. 1—5.

This he sustains by declaring the faithfulness of God, whose promise to Abraham and his seed could not fail. If the promise had been to all the natural offspring of Abraham, then it had failed: but evidently, from the beginning, it was not given to all. The privileges of Jews, whatever these might be, were not promised to all the natural offspring of Abraham—not to Ishmael and his descendants, nor to Esau and his descendants; though these were the natural offspring of Abraham, equally with the children of Israel. These two examples, which are closely connected, are brought forward, for the evidence which both afford, that the promises to Abraham and his offspring were not made to all his natural descendants; and also for the lessons which each presents respecting the appointments of God. The Scripture states that Isaac and some of his descendants were selected to inherit the blessings promised to Abraham. This example *shows* that the promises given to Abraham were not for all his children; and it also *suggests* the character of the class to whom the chief blessings belonged. The birth of Isaac, according to promise, was a symbol of the spiritual birth of all who have faith in God, and so are in the highest sense children of Abraham, and children of God. 6—9.

To this example another is added, which not only shows, as the preceding, that all the natural children of Abraham are not heirs of the promises given to him, but also shows and suggests other lessons. It might be

said that the Ishmaelites, being descendants of a bond-woman, could not claim the same inheritance with the Jews, the children of the free-woman. But a distinction was afterwards made between the children of the same father and mother. The separation of the descendants of Jacob from those of Esau, *shows* that Jewish privileges are not a birthright, nor any proof of personal superiority; and it *suggests* the general lesson, that no good can be claimed from God as a reward for service, but that all must be received as the gift of His favour, and in the way He appoints. By the first example it is shown, that *all the promises* given to Abraham and his seed were expressly limited to a class of persons, and were not for all his natural descendants. By the second example it is shown, that the *national privileges* possessed by the Jewish people were neither a birthright, nor a proof of any moral goodness, nor a reward for any legal services. The promises of God were *only* to those who had faith in Him; and the best of these were *equally* for all nations. Some promises had respect only to the natural descendants of Isaac and of Jacob, and in national privileges all Jews might participate. But the association with the people of God of those who were without faith, was not the fulfilment of promise; nor their separation a violation of promise.

The apostle refers in this discussion to two Selections, and they are often mentioned in the Scriptures. The first is the selection, or separation, of those in every nation who have faith in God, for the reception of the permanent personal blessings promised to Abraham and



his spiritual children. Gen. xii. 3, xxii. 18; Gal. iii. 8, 14. The second is the selection, or separation, of the descendants of Israel, the whole Jewish people, for their peculiar national privileges and services. Deut. vii. 6, x. 15, xxvi. 18; Ps. cxxxv. 4. The subjects of these two selections are different, and their objects are different. Of both selections it might be said, that they did not include all the natural offspring of Abraham, and that they were not because of services; but only of the first, that it was because of faith in those selected; and only of the second, that it was not because of faith. Only of the first is it said that all included in it are right with God; and only of the second could it be said that there was no evidence of personal and moral superiority, past, present, or future. The first selection did not exclude Ishmaelites or Edomites, or any men who had faith in God; but the second did exclude all but Jews. It is admitted that the statements in connexion with the second example, must refer primarily to the *national selection*; but it is maintained by some, that they are to be applied to the other. Yet where the manifest differences are so many and great, a difference rather than an identity of principle should be inferred. Jews thought that what was true of one selection, was true of the other; that they who belonged to the one belonged to the other; that both were apart from moral character; that it was enough for them that they could say, "*We have Abraham for our father.*" The doctrine sometimes attributed to the apostle, is that of his opponents, against which he most earnestly contends. The objec-

## I.

## FAITHFULNESS OF GOD MAINTAINED.

Sympathy  
declared.

I state the truth in the service of Christ,—I do not speak falsely, my conscience bearing me witness with the

tion referring to the Truthfulness of God is the first of the two noticed in ch. iii. 3. *For what if some were without faith? will their want of faith make vain the faith of God?*

1. *service of Christ, ἐν Χριστῷ.*—These words are not the form of a Christian oath, but the common expression for the union to Christ of those who belong to Him. viii. 1, xvi. 7; 2 Cor. xii. 2. The expression is general, including all the relations of those who have faith in Him; but the connexion sometimes gives prominence to one or other of the special states included in this. Thus, *knowledge* is referred to, xiv. 14; *service*, xvi. 2, 3, 9, 12; *favour*, viii. 1; Phil. iii. 9.

*with the Holy Spirit, ἐν πνεύματι ἁγίῳ.*—The expression *in* or *with* the Holy Spirit, denotes the subjection of the mind to this Divine power. viii. 9. Because the service of Christ required it, and he was consciously influenced by the Spirit of God, he declared truths which were

2 Holy Spirit,—that I have great grief  
 3 and ceaseless sorrow in my heart,—for  
 I was wishing to be myself an outcast  
 from Christ,—concerning my brethren,

offensive to his kindred; and his strong affection for them, though he was distrusted and persecuted.

2. *sorrow*.—For whom? The statement is evidently incomplete, and a reference to the object of sorrow is required, especially with the solemn introductory assertions. This is declared after the following parenthetical clause. Examples of a similarly suspended construction are found, i. 3, 4; iii. 8; xi. 13; xv. 15; xvi. 5, 25; 2 Cor. xi. 31.

3. *was wishing*, *ἠὺχόμενον*.—This is the exact translation of the term used,—not, I *could* wish. Acts v. 33; xv. 37; xxv. 22; xxviii. 18; 2 Cor. i. 15; Phil. 13. He was for some time wishing this. The same expression is used, Acts xxvii. 29, where a continued wish is stated; but a different expression is used when the apostle states what he could wish: *εὐξάιμενον*, xxvi. 29. Similar references to his former course are given, Acts xxii. 4, 19; xxvi. 9; Gal. i. 13.

*outcast*, *ἀνάθεμα*.—An anathema was an object separated from fellowship, or use; and sometimes devoted to destruction. Deut. vii. 26; 1 Cor. xii. 3; xvi. 22; Gal. i. 8; Acts xxiii. 14. The corresponding Hebrew word does not always imply destruction, Ezra x. 8; and by the later Jews it was used for *excommunication*. Such is the ecclesias-

my kindred by nature; who are Israelites, whose are the sonship, and the

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tical usage of the Greek word. Suicer. This reference to his own former opposition to the Gospel is most natural and proper in the declaration of his sympathy and sorrow. It is complete by itself, and its needless connexion with what follows, causes many difficulties. The thought of being himself separated from Christ, in order that his brethren might be united to Christ, would be in any case extravagant and inconsistent; and peculiarly so, after the preceding reference to this union. ver. 1. Such a statement is not in the apostle's style, whose most impassioned language is free from rhetorical exaggeration; nor could it conduce to the apostle's object, being unfit to increase in the minds of Jews the estimate of the worth of this union. The prayer of Moses, Exod. xxxii. 32, is very different from the wish which has been attributed to the apostle; and it had a natural occasion in the suggestion that was made to him, "*I will destroy them, and make of thee a great nation.*" xxxii. 10.

*concerning.*—ix. 27; 2 Cor. i. 8. This clause should be connected with the preceding expression of his sorrow, which alone needs completion. This connexion is supported by the following enumeration of Jewish privileges. The greatness of these increased the sorrow occasioned by their abuse.

4. *Israelites.*—This was their religious designation. 2 Cor. xi. 22; Gen. xxxii. 28.

glory, and the covenants, and the legislation, and the sacred service, and the promises; whose are the patriarchs, and

*sonship*.—"Israel is my son, my firstborn." Exod. iv. 22; Deut. xiv. 1; xxxii. 6.

*glory*.—"And the glory of the Lord filled the tabernacle." Exod. xl. 34.

*covenants*.—"This is my covenant, . . . every man child among you shall be circumcised." Gen. xvii. 10. "Keep my covenant." Exod. xix. 5. "The book of the covenant." xxiv. 7. "One from Mount Sinai." Gal. iv. 24. The reference is to those which belonged only to Jews. Some MSS. have the singular, instead of the plural, for *covenants* and *promises*, probably to assimilate these words to the other nouns of the series.

*legislation*.—"The Law was given by Moses." John i. 17.

*service*.—The sacred service pertained chiefly to the tabernacle. Heb. ix. 1.

*promises*.—Many promises referred only to Jews. Exod. xix. 5; xxiii. 20.

5. *patriarchs*.—The fathers of the nation,—Abraham, Isaac, and Jacob. "The God of your fathers hath sent me unto you." Exod. iii. 13.

*from whom*.—"Salvation comes from the Jews." John iv. 22. "He raised a horn of salvation for us in the house of His servant David." Luke i. 69.

*lower nature*, τὸ κατὰ σάρκα.—i. 15. He was born of

from whom is the Christ, in that which respects the lower nature. God who is over all be praised for ever. Amen.

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David's family, as to this. i. 3. The higher nature of Christ is certainly suggested by this reference to the lower nature, as the description of those who were Paul's kindred by nature, ver. 3, implies that he had kindred of a higher order. But the expression of what is suggested, is not required in either case. The apostle here mentions only what was peculiar to the Jewish people, and therefore any further statement respecting Christ would be unsuitable. He had a special relation to the Jewish nation, in respect to what was natural; and as the Son of David, He was from them. But He had no special relation to the Jews, in respect to what is spiritual; and, as the Son of God, He was not from them. The statement of what had been given to the Jewish nation, is surely a proper occasion for the following doxology, since, though some were without faith, the favour of God could not be in vain. Many, both Jews and Gentiles, would be saved: and what had been done for one nation, was for the benefit of all. The Jewish nation was chosen and called to be the people of God, that a preparation might be made for the universal and everlasting kingdom of Christ: and both by their obedience, and by their disobedience, they were subservient to this end. The apostle begins and ends the consideration of this subject with the ascription of praise to God,—*to Him who is over all,*—

6 But it is not so, that the declaration of God has failed. For they who are from Israel, all these are not Israel ;

Promises limited.

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*to Him, of whom, and by whom, and for whom, are all things.* xi. 36.

*over all, ὁ ὢν ἐπὶ πάντων θεός.*—“*One Lord, one faith, one baptism : one God and Father of all, who is over all.*” Eph. iv. 6.

*be praised.*—i. 25. “*The God and Father of our Lord Jesus Christ, knows,—He who is to be praised for ever,—that I do not speak falsely.*” 2 Cor. xi. 31. The participle ὢν is not superfluous, i. 7, but makes the reference to the universality of the Divine government emphatic, as the emphatic *all* in the concluding doxology. xi. 36. The relative pronoun, which would connect what follows with what precedes, as in the common translation, is not used here, ὅς ἐστι. i. 25 ; v. 14. In doxologies the term expressing praise, εὐλογητός, commonly precedes, on account of the emphasis ; but here the description has properly the first place, being emphatic, and referring to the preceding statements. Ps. lxvii. 20, Sept. The common punctuation, being merely a matter of criticism, has no conclusive authority. The absence in the New Testament of any similar expressions in respect to Christ, is adverse to the common connexion of these words with the preceding. As a doxology, it properly follows the enumeration of Jewish privileges, and leads to the following statements respecting the faithfulness of God.

nor because they are Abraham's offspring are all children; but "*with Isaac*

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6. *not so.*—The apostle refers to the expression of his sorrow for his kinsmen, ver. 3.

*the declaration.*—The promises made to Abraham concerning himself and his offspring are recorded, Gen. xii. 3, 7; xiii. 15; xv. 4, 18; xvii. 4, 8, 19, 21; xxii. 17, 18. These promises declared, (1) that Abraham would have children, both natural and spiritual, some having both relations, but more only the higher, possessing the same faith. (2.) That all who were his spiritual seed, would share in the spiritual blessings promised to him and to them. (3.) That to some of his natural seed, they being also his spiritual seed, the earthly and external privileges also would be given. Now if there were not many to have faith in God, as Abraham had, then the declaration of God would fail. Or if any who had faith in God did not share in the blessings promised to him, and with him to all the families of the earth, then too the declaration of God would fail. Or, lastly, if none of his natural descendants were associated with him by faith, then the promise would not be accomplished. But none of these things were so.

*from Israel.*—The patriarch is first mentioned. His natural descendants were Israelites. But all were not Israelites in the highest sense. As the term Jew is used for those who have faith, ii. 29, so is Israel. Gal. vi. 16; John i. 48.



8 *shall offspring be appointed to thee.*" That is,—The children by nature, these are

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7. *offspring.*—There were two seeds—the natural and the spiritual. The promises were only for the latter. Gal. iii. 16.

*children.*—"If you were Abraham's children, you would do the works of Abraham." John viii. 39.

*with Isaac.*—Gen. xxi. 12. The meaning of this statement is twofold. (1.) The possession of Canaan, and other national privileges, were restricted to natural descendants of Isaac, and promised to them on the condition of their faith. (2.) The spiritual blessings, promised to Abraham and his seed, were restricted to those who, with Isaac, should have the faith of Abraham. The first restriction corresponds to that shown in the next example. The statement here added by the apostle refers to the second. The assertion that the word of God had not failed, is proved both by the words of the promise and by the facts of history.

8. *That is.*—This is suggested, as the allegory, Gal. iv. 24. It is not said of Isaac, that he had faith, nor is the contrary said of Ishmael; but it is said in the history, that the birth of Isaac was through a Divine promise, while that of Ishmael was simply in the course of nature. To these facts the apostle refers, regarding them as suggestive of the truth, that none of the natural offspring of Abraham, *as his natural offspring*, were included in the promises; and that these referred exclu-

not children of God; but the children by the promise are considered to be offspring. For this declaration was of ,

sively to persons who, like Abraham himself, had the spiritual life which comes from faith in God. If not at the time when the declaration was made, yet certainly at a subsequent time, Isaac shared the faith of Abraham, and was his spiritual as well as his natural offspring. But the apostle does not mention his faith. It was not this, but the character of his birth, that made him in history the type of all who by faith are the children of Abraham. The negative proposition,—that the natural offspring of Abraham were not, as such, included in the promises,—is fully sustained by the facts adduced. The positive,—that the promise respected the spiritual seed,—is here noticed incidentally, being reserved for subsequent consideration.

*by nature.*—All the Jewish people were naturally his children. “*As then he who was born according to the outward nature persecuted him who was born according to the Spirit, so also now.*” Gal. iv. 29.

*by the promise.*—They who have faith in God are such children as were promised. “*They who are because of faith, are blessed with Abraham, who had faith.*” Gal. iii 9. “*If you belong to Christ, then you are Abraham’s seed, receiving the possession according to promise.*” ver. 29. The promise is recorded, Gen. xii. 3, “*With thee shall all families of the earth be blessed;*” and, xvii. 8, “*I will be*

a promise, "*At this season I will come, and Sarah shall have a son.*"

10 And not only this, but so also it was, Privileges gratuits.  
Rebecca having conceived by one, our

*their God ;*" and xxii. 18, "*With thy seed shall all the nations of the earth be blessed.*"

*considered.*—They are his children, and in the highest sense. ii. 26 ; iv. 16.

9. *promise.*—There was the declaration of a promise. Gen. xviii. 10. The reference is not to that before mentioned, ver. 7, but to the one now quoted, which made Isaac a type of all who trust in God. Their birth also is according to promise, or by a supernatural power. "*And you, brethren, as Isaac, are children of promise.*" Gal. iv. 28. The words quoted agree with the Septuagint, which differs slightly from the present Hebrew text.

10. *not only.*—An additional example follows, showing that the promises were not for all the descendants, when both parents were the same ; and presenting other truths. The exclusion of Ishmael and Esau, with their descendants, from the national privileges in which the Jews gloried, supplied a direct and unanswerable proof against all the hopes of the Jews, which rested on their natural relation to Abraham. The additional positive statement respecting Isaac, is an illustration of the character of those who are the true offspring of Abraham. The additional negative statements respecting Jacob

father Isaac. For when they were not yet born, neither did anything good or bad, that the settled plan of God re-

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and Esau, and their descendants, disprove the false notions of the Jews respecting their personal superiority, and the value of the services which the Law appointed for them. Ishmael and Esau, with their descendants, were not excluded from a participation in those promises to Abraham, which included all nations.

*II. not born.*—This is not said of the two children, Esau and Jacob, but of their descendants. Two *nations* are expressly mentioned, and one *people* is said to be stronger than the other; and then of these the statement quoted is made, and not of the two children of Rebecca. Gen. xxv. 23.

*good or bad.*—This is a plain proof that Jewish privileges were no sign of good conduct and character. They could not be so in regard to the past, for most persons obtained them by birth. Neither were they a sign in regard to the future, for many Jews were exceedingly wicked. ii. 24; iii. 10—18. What is true of one *selection* mentioned is surely not of the other, for then they also might be always wicked. But it has been shown that the personal, spiritual, permanent privileges of the children of God, result from Faith, and lead to Holiness.

*the settled plan.*—*πρόθεσις*. Election cannot precede the purpose of God; but the selection, or separation, of

specting a selection might continue,—  
 not because of services, but because of  
<sup>12</sup> Him who appoints,—it was said to her,

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persons and nations is a part of His plan. This plan is not to be identified with that mentioned, viii. 28.

*selection.*—Persons are here referred to, as xi. 7. The term refers to the actual separation of the Jewish nation from other nations. The Jews were the selection, being selected for the possession of the privileges given to the nation. ver. 4. This selection is not to be identified with that mentioned, viii. 28, 33; xi. 7. There was a natural Israel, and there was a spiritual Israel, and there was a selection for both; but these selections were quite different. Many belonged to the former and not to the latter, and many belonged to the latter and not to the former.

*continue.*—The same plan appeared first in the selection of Isaac, then in the selection of Jacob, as ancestors of the chosen nation, who would possess the promised land.

*not because of.*—Services are here mentioned, because it was on this ground that many Jews deemed themselves the *elect*, and expected to obtain reward. What was evidently true, in respect to the national preference of the descendants of Jacob to those of Esau, is universally true in respect to every good which men receive from God. Nothing can be earned by services. Unquestionably reference is made here to the election of

“*The greater people shall be servant to the less.*” Even as it is written, “*I favoured<sup>13</sup> Jacob, but rejected Esau.*”

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the Jews to the privileges which they received, and to the exclusion of the descendants of Esau. But notwithstanding this, some of the latter were better than many of the former. All of the one class were not saved, nor did all of the other perish.

*who appoints, τοῦ καλοῦντος.*—The opposition elsewhere to, *because of services*, is *because of faith*, iii. 27; ix. 32; but this has no place here. The national privileges of Jews were not because of faith or works. Jews were born to the possession of these. They were not given without a reason; but the reason was neither their good conduct, nor their faith, nor their legal services. They received privileges for their fathers' sake, and for the sake of the world.

12. *greater people.*—Gen. xxv. 23. “*The one people shall be stronger than the other people, and the greater shall be servant to the less.*” It was not true of the two brothers, but it was of their descendants. To them the words of the Old Testament refer, and equally the words of the apostle.

13. *written.*—Malachi i. 2. The later history of the two nations was according to the early prophecy. The Jews under David conquered the Idumceans, 2 Sam. viii. 14; and their subjugation was completed under the Maccabees. Jos. Ant. xiii. 9, 1. Both nations are

represented by the prophet as rebelling against God ; and when the Idumeans were punished by the desolation of their country, the Jews were for a time spared. Their selection, as the people of God, did not secure their personal goodness, nor their permanent safety ; but it was the reason for the exercise of peculiar forbearance towards them. Of one people it was said, "*I laid his mountains and his heritage waste.*" Mal. i. 3. It was not so then with the other people. But that there is no partiality with God, appears from the subsequent punishment of the Jewish people. Both of these quotations from the Old Testament refer, as expressly as possible, to *two nations*, and to differences which were external and temporary. The selection of the children of God was on one ground, and for one end : the selection of the Jewish nation was on another ground, and for another end. The Jews confounded these, but the apostle did not.

*rejected.*—The term used does not always denote hatred ; and the connexion shows that this is not attributed to God. The word sometimes denotes action, rather than feeling,—the conduct which is the opposite of that which springs from special affection, and bestows special favour. Gen. xxix. 31 ; Deut. xxi. 15 ; Prov. xiii. 24 ; Luke xiv. 26 ; John xii. 25.

Diversity and inequality in the natural condition of men are too obvious to be questioned by any ; but these things do not show that there is any partiality with God. They who have least, and bear most, may become better and happier than they who have most and suffer least.

The permanent value of all things depends on the use which is made of them ; the first often becoming last, and the last first. But no argument can be drawn from differences in men's condition, which will be advantageous or disadvantageous according to their conduct, to differences in condition not only infinitely greater, but including necessarily the permanence of good and the permanence of ill. That differences of one kind depend solely on the Divine will, cannot show that differences of the other kind are irrespective of human choice and character.

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I. Paul's love for his kindred was increased by his union to Christ, and the influence of the Spirit ; by sympathy with them in regard both to the past and the present ; it produced much sorrow on their account, but did not prevent his praising God.

II. The Faithfulness of God made certain the fulfilment of His promises ; these, however, were not for all the natural descendants of Abraham, but only for men who had faith in God.

III. Isaac was selected, and not Ishmael, to be the father of the chosen nation ; and he was a pattern of the true children of Abraham.

IV. Israelites were selected, and not Edomites, to be the chosen nation ; their selection shows that Jewish privileges were no birthright or sign of character, but a special discipline and service which might be used or abused.



## II.

## JUSTICE OF GOD VINDICATED.

Sec. II. Ch. ix. 14—29.—Having shown that the rejection of Jews is not inconsistent with the Faithfulness of God, the apostle proceeds to show that it is not inconsistent with the Justice of God. These are two distinct subjects, not at all dependent one on the other; and both have been referred to in the third chapter, in the same order. The question there stated,—*If our wrong-doing set forth the rightness which is of God, what shall we say? Is God unrighteous who inflicts the punishment?*—is similar to that now considered. Many of the difficulties belonging to this section arise from the supposition, that the inquiry with which it begins is occasioned by the concluding statements of the last section. But why should this be supposed when the subjects are altogether different? As the first objection is answered by two examples from the Old Testament, so is the second. The examples of Moses and Pharaoh prove that the exercise of Divine mercy is determined by the will of God, and not of men; and that sinners are subject to punishment, though they contribute to the Divine glory. There is no injustice in withholding mercy from those who will not seek it in the appointed way: this is shown in the answer given to Moses, when he interceded for a rebellious people. There is no injustice in punish-

ing the wicked, though they subserve the purpose of God ; this is shown in the statement made to Pharaoh, when he persisted in his disobedience. 14—18.

In the next place an objector is introduced, questioning the propriety of the Divine conduct as related in the history respecting Pharaoh, and declared of others. In reply, the apostle first rebukes the presumptuous spirit which would engage in controversy with God ; and then he appeals to men's consciences for the equitableness and propriety of the Divine conduct. He does not assert that God has a right to make some men good and others wicked, which could not be true ;—nor that He has a right to give faith to some and not to others, which is true, but not the truth maintained. The apostle asserts that God has a right to punish the wicked, and may well exercise that right, leaving to deserved punishment those who rejected His mercy, though they too unwillingly ministered to His glory. He has chosen to receive those who will trust Him, and to make them vessels of honour ; and to reject those who will not trust Him, and to use them also, punishing them for the good of others. Is not this reasonable and right ? The terms employed, the references to history and prophecy, and the scope of the argument as stated subsequently, all support this view of the apostle's meaning and purpose. 19—23.

Lastly, he shows that what has been proved to be consistent with the faithfulness and justice of God, was predicted by Jewish prophets. They declared both the admission of Gentiles to the privileges of the people of

## II.

## JUSTICE OF GOD VINDICATED.

14 What then shall we say? Is there <sup>Will of God  
is supreme.</sup> unrighteousness with God? Certainly

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God, and the preservation of but a part of the Jewish nation. 24—29.

In this section the apostle maintains the Divine Sovereignty, without reducing the moral government of God to the level of a merely natural government. He claims for God the right to determine the destiny of men, by fixing the conditions for the reception of mercy; but he says nothing of a right to cause the choice and character of men, irrespective of their previous conduct. There does not appear the slightest allusion to the question, What is the cause of differences in human choice? In all moral government the will of the Creator has some respect to the will of the creature, which could never be in opposition to the Divine will, if altogether dependent on it.

14. *unrighteousness*.—This is another argumentative question, corresponding to the second in the former series of questions for Jews. iii. 5. It does not arise out of the preceding statement, for the deserved punishment of the Edomites could not by any Jews be supposed to be unjust. Nor would they suppose that any

not. For to Moses He declares, “*I<sup>15</sup> will be merciful to whom I am merciful*;

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preference shown to themselves was wrong: nor has any permanent superiority been attributed to them. The question therefore must refer to the rejection of Jews, of which the apostle has before spoken, and which is the subject of this part of the epistle. Their punishment was thought by some to be inconsistent with the Justice of God. The two grounds of this objection are mentioned in the answer which is given,—their religious zeal, and their conduciveness to the Divine glory.

The second ground of objection is fully stated when the objection is first noticed. iii. 5. There is nothing to favour the supposition that the conduct regarded as unjust was, the giving to some the faith which was not given to others, or the punishing some, and preserving others equally guilty. The descendants of Jacob, although favoured, are referred to by the apostle as not having faith, and as receiving punishment.

15. *Moses*.—Exod. xxxiii. 19. This was the Divine declaration to Moses, when he prayed both for himself and for the people. Interceding with God on behalf of the whole nation, threatened with destruction on account of idolatry, he spoke of their preservation as dependent on their relation to Abraham, and as needful for the honour of God, and described all the people as the people of God. xxxii. 11; xxxiii. 13. In the reply he was taught that the will of men must never presume to regu-

*and I will be compassionate to whom I am  
 16 compassionate.”* Consequently then, it is  
 not of him who chooses, nor of him who

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late the mercy of God. He is merciful to whom He chooses to be merciful ; and He is honoured through the punishment of some, as well as through the preservation of others. All the children of Israel were appointed to be the people of God, by the privileges they received : but only those of them who would hearken to Him, that they might walk in His ways,—only those who had faith in Him,—were chosen to receive mercy.

*merciful.*—Two things are here declared : first, that God is merciful ; and secondly, that He determines the class of persons who shall be the recipients of His mercy. Who they are is not stated now ; but it has been declared many times, and is again explicitly declared in the next section. In passages innumerable of the Old Testament and of the New, we are taught, that the truly penitent, who humbly trust in the Mercy of God,—they will receive mercy. These are the elect of God, to whom He chooses to be merciful. If the Hebrew text be taken, “*I had mercy on whom I will have mercy, and I had compassion on whom I will have compassion,*”—the meaning given by the Septuagint and the apostle is expressed in another form, more clearly stating that the conditions had been already shown, and were not to be changed.

16. *chooses, τοῦ θέλοντος.*—The person choosing is the

strives, but of God who is merciful. Moreover the Scripture declares to <sup>17</sup> Pharaoh, “*For this very thing I raised*

man who would have the favour of God in another way, not appointed by God, as the Jews were seeking it. ver. 31. The rule of the Divine mercy is not given by him.

*strives*, τοῦ τρέχοντος.—Many Jews did this; some were passionately earnest in their religion. x. 2. Men must choose and strive, but according to the Divine will, or it will be in vain. To *run* is a figurative expression, general in meaning. Gal. ii. 2, v. 7.

*merciful*. τοῦ ἐλεούντος.—The rule for the exercise of Divine mercy is from God alone. His mercy is declared for all, to draw all to penitence and faith; but it can be received only by those who comply with this appointed condition. The statement that human salvation depends on the Divine will, gives no ground for the inference that this will is without a reason, or that the reason must be of one kind. Certainly no creatures can claim any good as their own right, nor can sinners claim mercy as deserved. Such reasons must be always excluded. But still the Divine will may have respect to the human will; and this is the characteristic of Moral government. The Divine Sovereignty maintained by some, is the right of God to act as the Governor of Nature. Doubtless He has this right, and could deal with men as with matter. But Moral government is higher than Natural; and Moral perfections

*thee up, that I may exhibit in thee my power, and that my name may be renowned in all the earth."* Consequently

are the glory of God. The differences made in the state of men, irrespective of their choice, belong to the Natural government of God; those connected with their choice, to the Moral.

17. *Scripture*.—Exod. ix. 16. The statement respecting Pharaoh is co-ordinate with that respecting Moses, and with it supports the denial of ver. 14. The reference of a reason to a proposition not immediately preceding, is similar to iv. 15, v. 7, viii. 6. As the punishment of Pharaoh promoted the honour of God, so would that of the Israelites, which Moses deprecated. And as the former was admitted to be just, so would the latter be. The example of Pharaoh shows that there is no injustice in the punishment of wicked men, who are made in their opposition to promote the Divine glory. The answer is similar to that given to this objection. iii. 7.

*raised thee up, ἐξήγειρα*.—Exod. ix. 16. In the Hebrew it is, *I made thee to stand*; in the Septuagint, *Thou wast preserved*. *διτηρηθήης*. These words never denote bringing into existence, but often the raising up from a state of sickness, or to a station of dignity and power. The apostle has not taken a *stronger* term, but one *wider*, and more close to the original.

18. *hardens*.—This is an addition to the preceding statement, and differs from it. The hardening was a

then, to whom He chooses He is merciful; and whom He chooses He hardens.

Punishment  
is just.

Thou wilt then say to me, Why does 19

mode of punishment, chosen for the more full accomplishment of the Divine purpose; and thus the two terms are opposed, *He is merciful*,—and *He hardens*. God is never said to be the Author of sin, but He is said to cause in men the insensibility which is the consequence of sin: and this may lead to a continuance in sin. Sin is always voluntary, and belongs entirely to the will of men; but the stupidity and senselessness which follow sin, and after a time make the condition of the sinner hopeless,—these are not chosen by men; they are a punishment from God, though the guilt of single sins be lessened thereby. Pharaoh repeatedly sinned and refused obedience, before he became subject to that hardening which was a preparation for destruction. The conclusion now given, repeats in part that which was given with the first example, and adds to it what belongs to the second. In this conclusion, the apostle does not attribute the faith of some to the will of God; and the want of faith in others, to the same cause; but he simply declares that it is for God to determine who shall receive mercy; and for Him to punish the disobedient, though without intending it they also contribute to His glory. No examples could be less suitable than these, if it had been the design of the apostle to show that, when men were like one another,



He still blame? for who opposes His  
 20 counsel? Who then indeed art thou?

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and no reason for preference existed in them, the Divine will then made the greatest possible difference in their destiny.

19. *say to me.*—Here is the language of an objector, but not before this. The second of the preceding examples is referred to, and the reason of condemnation is demanded, if whatever be the conduct of men, the counsel of God is fulfilled.

*counsel, βουλήματι.*—Not the precepts of God, which men do disobey, but His purpose, which they cannot frustrate. Pharaoh did oppose the will of God, for he refused to let the people go, when this was the Divine command. The counsel of God, which he could not resist, was declared to him in the statement quoted,—that through him the name of God would be honoured. All are to conduce to the glory of God; and they do so, some in one way and some in another, voluntarily or involuntarily. The apostle speaks of a known present will of God, which men either obey or disobey; and he also speaks of a known future will of God, to which all beings must contribute. Another will of God, producing obedience in some and disobedience in others, may be supposed; and of this commentators have said much, but S. Paul says nothing.

20. *a man.*—The difference between man and God should prevent the supposition, that there could be any-

a man disputing against God? Shall the figure say to its former, Why didst thou make me thus? Or has not the <sup>21</sup>

thing in the conduct of God unjust, or unreasonable. Nothing is right, merely because it is the will of God; but everything is known to be right, when it is known to be His will.

*make me.*—The words of the apostle are similar to those of Isaiah. They do not rebuke all inquiry, nor assert that nothing attributed to the Creator can be in Him unjust. The question of the objector, as stated by the apostle, is such as Pharaoh might ask, when he was given up to destruction. The similar questions given by the prophet, are evidently designed to show the folly of men, in supposing themselves in anything superior to God. “*Shall the thing framed say of him that framed it, He hath no understanding?*” Isa. xxix. 16. “*Shall the clay say to him that fashioneth it, What makest thou?*” Isa. xlv. 9. The prophet has spoken in the preceding words of the irresistible power of God. “*Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth.*” But the question, *What makest thou?* refers not so much to a superior power, which cannot be resisted, as to a superior wisdom and goodness, which ought not to be doubted. This is evident from its connexion with the two following questions, which show that the conduct reproved is like that of a man who was utterly destitute of all

potter a right over the clay, from the same mass to make this vessel for<sup>22</sup> honour, and that for dishonour? But

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respect for his father, or his mother. The prophet teaches that such reverence is due to God as a child owes to a parent, such inferiority existing as that of a work to a workman. "*O Lord, Thou art our Father; we are the clay, and Thou our Maker; and we are all the work of Thy hand.*" Isa. lxiv. 8. Neither the prophet nor the apostle teaches that God, as the Maker, may rightly do anything with His creatures; but that, being their Creator, they should think of Him as always wiser and better than themselves. The creature cannot reasonably expect to know all the reasons for the conduct of the Creator: and should believe that there are good reasons, when these are not seen. God does not make men wicked,—this is impossible; but He makes wicked men vessels of dishonour. He has evidently a right to do this; and we should believe that the exercise of this right was wise and good, if we could not see any reason for it. The inquiry does not respect the immediate occasion in men of any being thus used, for of this there could be no question, their sin being the occasion of their punishment; but it refers to the final reason with God, which might be unknown.

21. *or has not.*—This is another argument. The former appeals to the *humility*, which all should have before God; this is addressed to their *judgment*, by which they might discern the righteousness of God.

what, if God, willing to exhibit His indignation and to make known what He could do, bore in much patience with vessels of indignation, fitted for

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*the potter.*—Jer. xviii. 6. According to the words of the prophet, the will of God did not alone determine the destiny of men; but this depended also on their own will. The absolute sovereignty which the apostle has been supposed to teach here, is denied by the prophet in the passage which is referred to. "*Behold, as clay is in the potter's hand, so are ye in my hand, O house of Israel. When I shall speak concerning a nation, and a kingdom, to pluck up and to pull down and to destroy; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And when I shall speak concerning a nation and a kingdom, to build and to plant; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*" God will use all men and all nations for His glory. This was determined, with the conditions of the different services. And then He asked men to choose for themselves, whether they would be vessels for use in one way, or vessels for use in another way,—vessels for honour, or vessels for dishonour. Deut. xxx. 19; Ezek. xxxiii. 11; 1 Tim. ii. 4; 2 Tim. ii. 20. It is not the fault of the clay if it proves to be unfit for the better use, but this is the choice and sin of men.

<sup>23</sup> destruction ; and that He might make known the abundance of His glory on vessels of mercy, which He before prepared for glory ?

22. *what if, Eὶ δὲ*.—The apostle now states the case to which the question of the objector refers. He has reproved the wrong spirit which prompted it, and has shown its unreasonableness ; and now he gives a complete reply, appealing to the moral judgments of men for the perfect propriety of the Divine conduct.

*willing*.—The manifestation of indignation is not for itself, nor merely because of the evil that had been ; but it is for the good that will follow.

*patience*.—Benevolence is shown to the impenitent, though they abuse it. ii. 4.

*fitted*.—By themselves this was done,—by their own wickedness ; not by the hardening which was the consequence of sin, and the commencement of punishment.

23. *and that*.—The punishment of the impenitent will be profitable to others ; and this good, their reception of Mercy, is presented as the reason for the manifestation of the Divine displeasure on those who persisted in sin. Others are thus led to penitence and faith.

*glory*.—That which will be bestowed on them. ii. 7 ; iii. 23 ; v. 2 ; vi. 4 ; viii. 18.

*mercy*.—That which they have received. Eph. iii. 16.

*prepared*.—This was done by God, through all the instruction and discipline of the present life,—the works

Prophecies  
fulfilled

And these He appointed, even us, not <sup>24</sup>  
only from Jews, but also from Gentiles,  
as He also declares by Hosea, "*I will* <sup>25</sup>  
*appoint those who were not my people to*

of Nature, the lessons of Scripture, the knowledge of Christ, the help of the Spirit, the services and sufferings of the Christian course. There is but one supposed action,—Divine forbearance; and this refers to one class of persons,—those who are condemned, ver. 19; but two purposes are stated, the near and the remote,—*willing*, and, *in order that*; and the final purpose refers to the other class of persons,—those who are saved. The additions made, in order to express two suppositions, change the character of the statement. The first question suggested by this elliptical sentence is the principal question, stated at the beginning, *Is there unrighteousness with God?* ver. 14. Another question may be suggested, in answer to the inquiry of the objector, ver. 19,—Is not this most reasonable and right and good? John vi. 62, Acts xxiii. 9, are similar ellipses.

24. *these*.—The pronoun is used here, as ii. 6; iii. 25; iv. 18.

25. *Hosca*.—ii. 23. Two quotations are given from this prophet, which refer to the reception of Gentiles, and not to the restoration of Jews. The terms that had been applied to one class of persons, were transferred to another class. The quotation agrees in sense with the original, but differs in the order of the clauses. They

*be my people; and those who were not  
 26 favoured to be favoured.” “And it shall  
 be in the place where it was said to them,  
 You are not my people,—there shall they be*

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who had not received favour, and were before not the people of God, can only be the Gentiles. The description was applied to the Jews, when for their disobedience they were deprived of their privileges, and made as the heathen. But as a general description it is most inapplicable to Jews. The prophecies show that the Divine glory was not dependent on the conduct of Jews, and did not require their preservation. If they, by rejecting the Gospel, deemed themselves unworthy of eternal life, the purpose of God would be accomplished in the salvation of Gentiles.

26. *the place.*—Hosea i. 10. The place is referred to where Gentiles lived, “*Who once were not a people, but are now people of God; who had not received mercy, but now have received mercy.*” 1 Pet. ii. 10. The prophet refers to the spiritual Israel, in opposition to the natural. There is nothing in his words adverse to the interpretation which the apostle gives; but the connexion supports this. The evil that would come to the natural Israel, leads to the good which would come to the spiritual Israel. It is commonly supposed, that the prophet contrasts the present adversity of the kingdom of Israel with the present prosperity of the kingdom of Judah, and then declares the future prosperity of the kingdom

called, *Sons of the Living God.*” But <sup>27</sup> Isaiah exclaims concerning Israel, “*Should the number of the sons of Israel be as the sand of the sea, the remnant will be preserved. For He is accomplishing a* <sup>28</sup> *sentence, and setting a limit in righteous-*

of Israel ; thus speaking only of Jews. But there is nothing to require this restriction, and much to favour the extension of the promised blessings to other nations, according to the interpretation given by S. Paul and S. Peter. As all who had faith in God were *children* of Abraham, so they might be called, with equal propriety, *children* of Israel ; and of the spiritual, not less than of the natural offspring, it was said that they should be as the sands of the sea. The lessening of the latter, the *house of Israel*, i. 4, 6, was for the increase of the former, the *children of Israel*. i. 10, 11. Then the natural children also would become spiritual children. ii. 15. This is the order which the apostle subsequently gives. Ch. xi. The reference to *place* is without significance, if Jews are spoken of ; and their prosperity would not be immediately joined to their adversity. In the other passage, after promises respecting the restoration of Israel, declarations are made of wider extent, referring to the whole earth. ii. 21.

27. *Isaiah*.—x. 22. Two quotations are also given from this prophet, which refer to the rejection of many Jews, and the salvation of some.



ness ; because a limited sentence the Lord  
 29 will execute upon the land.” And even  
 as Isaiah has before said, “ Unless the  
 Lord of Hosts had reserved for us a seed,  
 we should have become as Sodom, and have  
 been like Gomorrhah.”

*remnant.*—A small portion, and only this. Some Jews had faith in God in every age, then and now, ver. 24 ; but not all.

28. *accomplishing*, *συντελῶν*.—The longer reading is found in most of the best MSS., and an omission is as likely as an addition in such passages. The words of the Epistle agree with those of the Sept., and they agree in sense with the present Hebrew text. The word fulfilled is the sentence declared by the prophet. x. 6.

*limiting*, *συντέμων*.—The Hebrew term sometimes means *decide* ; but if that had been referred to here, it would precede and not follow the *accomplishing*. It also means to *shorten* by cutting off ; thus to restrict or *limit*. The Greek term appears in the Sept. to be used only in this sense. In the prophecy reference is made to the *limitation* of the sentence, both in respect to *number* and *duration*. Isa. x. 22, 25 ; Matt. xxiv. 22.

29. *a seed*, Isa. i. 9.—The Hebrew term indicates both the rejection of many and the preservation of a few, through whom there would be hereafter a more extensive fulfilment of the Divine promises. These statements respecting Jews had reference to the contemporaries of

the prophet ; but the cases were similar, and therefore they are applied to the contemporaries of the apostle. The Jews who rejected Christ were rejected, because they were without faith in God ; and so it had been with their forefathers.

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I. The Justice of God is maintained in the selection of those who shall receive mercy, and in the punishment of those who persist in impenitence.

II. Moses received mercy, but he was not allowed to choose, for himself or others, the conditions for the exercise of Divine mercy.

III. Pharaoh promoted the glory of God, but was justly punished for his wickedness ; hardening himself, and being hardened by God.

IV. The Creator is wiser and better than creatures, who should in everything trust Him. He is most merciful, offering mercy and showing forbearance to all ; but allowing none to choose how His mercy shall be bestowed.

V. Punishment is for the wicked, who will not turn to God in penitence and faith ; it is deserved by them, though they contribute to the Divine glory, and is inflicted on them for the good of others.

VI. Prophecies declared that nations, who once were not the people of God, would become His children ; and that the nation, which had been distinguished by peculiar privileges, would to a large extent be rejected, for its wickedness and want of Faith.

## III.

## WANT OF FAITH THE CAUSE OF REJECTION.

Sec. III. Ch. ix. 30—x. 21.—The clear statements of this section make plain and certain the meaning of some obscure passages in the two preceding. The apostle has proved that the rejection of Jews is not inconsistent with the Faithfulness of God, because the promises to Abraham did not include all his natural descendants, and because national privileges were irrespective of personal character. He has also proved that their rejection was not inconsistent with Justice, because it belongs to God to determine who shall receive mercy, and because wicked men are justly punished, though they too are subservient to the Divine glory. He now proceeds to declare again how the authority of God is exercised. *He is merciful to whom He chooses.* And to whom does He choose to be merciful? The answer is now clearly given. He chooses to be merciful to all who have faith in Him. Gentiles become right with God, when they have faith; and Jews are not right with God, because they have not faith. This is stated as a consequence of what precedes. It is according to prophecies, according to the statements made respecting Faith, and according to obvious facts. The reason why many Jews did not receive mercy is expressly declared. They sought to obtain the favour of God by the performance of services, and not by the

exercise of faith: and therefore they rejected the Saviour whom God sent to them. 30—33.

After this twofold statement, the apostle again asserts his affection for his kindred, speaking of his prayers for them, and of their great but erroneous zeal. The Jews referred to in the former parts of the epistle, were chiefly those who made the mere possession of the Law a ground for confidence, though they practised all wickedness. The better class of anti-christian Jews are now referred to, who rested their hope on a general performance of the precepts of the Law. The apostle repeats in another form the truth concerning them which is given in the former paragraph. As in Christ the prophecies of the Old Testament were fulfilled, so in Him the purpose of the Law was accomplished; and more than this: all who have faith in Him receiving the highest rightness, which is the gift of God. Here the choice of men is described as contrary to the choice of God. The striving of men was vain, because it was not according to His appointment. 1—4.

This leads to a contrast between the Law and the Gospel, showing the unreasonableness of the conduct of those who preferred the former. The one promised certain advantages to prescribed actions: the other offered a far higher and greater good to the exercise of faith. Before the account of the latter, the apostle, by an express accommodation of the words of Moses, indicates the greatness and completeness of the Divine favour, which is declared by the Gospel of Christ. 5—10.

The universality of this favour, the equality of Jews

and Gentiles, is then noticed as a consequence of the appointment, which invited all to the exercise of Faith in God. This also is confirmed by prophecy. 11—13.

The importance of the knowledge of God and of Christ, is then inferred from the requirement of Faith; the salvation of men being traced back through successive stages to some revelation of God. Without this there could be no faith; and without faith no good could come from any word of God. This is said for all, Jews and Gentiles. 14—17.

Lastly, of the two requisites to salvation, it is shown that the first was not absent in the case of any man; but that the second was wanting in many Jews. The question respecting the first, is answered by the words of the Psalmist; and the question concerning the second, by quotations from Moses and Isaiah. The prophets are introduced as replying to the apostle. They declared, that Gentiles would be preferred to Jews, when Jews, through their want of faith, were in opposition to God. 18—21.

From first to last, Faith is set forth, as that which causes the great difference in the character and destiny of men: some having faith, being therefore right with God, and receiving mercy; and others being without faith, and being therefore rejected.

No inquiry can be more important than that, to which the apostle gives the most clear and satisfactory reply. The question, To whom does God choose to show mercy? if understood of the class of persons, is connected with the question, What must I do to be saved?

## III.

## WANT OF FAITH THE CAUSE OF REJECTION.

The two  
courses.

What then shall we say?—That Gen-<sup>30</sup>  
tiles who were not pursuing rightness,  
did attain to rightness—even the right-  
ness which is from Faith:—but Israel<sup>31</sup>  
pursuing a law of rightness, did not

But the inquiry respecting the causes of human choice, is often the most useless of inquiries. To the question, Why has this man faith in God, and that man, with the same knowledge, no faith? the apostle gives no answer; nor is there in any part of the discussion the slightest allusion to this inquiry.

30. *shall we say.*—A new section begins here, as iv. 1, vi. 1, vii. 7. The answer follows. Men without natural relationship, but with faith, are right with God, as Abraham was; while men with natural relationship, but without faith, are not right with God. This is what we should say,—and not that the word of God has failed, ix. 6—nor that there is unrighteousness with Him. ix. 14.

*not pursuing.*—This was their former condition. Acts xiv. 16; xvii. 30.

*attain.*—This is not said of all, but of some Gentiles. “*Being then judged to be right because of faith.*” v. 1.

<sup>32</sup> first come up to a law of rightness. For what reason? Because it was not,—From Faith,—but as,—From works of  
<sup>33</sup> Law. For they struck against the stone of striking; even as it is written,

31. *Israel*.—This is said of the Jewish nation, ix. 4, and most of them are referred to, but not all.

*a law of rightness*.—A rule for this end is meant. iii. 27. Their rule was not the rightness of the Law; but they made a rule for themselves, from the Law,—the rule of Services,—and they followed this rule.

*first come, ἔφθασε*.—2 Cor. x. 14; 1 Thess. iv. 15. As a nation they received much knowledge of God, before other nations; but not having faith, they did not attain to true rightness. They took a wrong course, and had not preceded Gentiles; but they might now, with them, receive all the blessings of the kingdom of heaven. The shorter readings, omitting the second *δικαιοσύνης*, ver. 31, and *νόμου* and *γὰρ*, ver. 32, are given by some MSS., but seem to be simplifications of the text.

32. *For what reason?*—The answer is not, Because the will of God made them to differ, giving faith to the Gentile and not to the Jew. This would be the answer given by some: but very different is the apostle's answer. They did not come up to the rule, because, instead of following the rule of God, they were following their own rule.

*it was not*.—Their rule was not this. They could not

*“Lo, I place in Zion a stone of striking, and a rock of stumbling; and he who has faith thereon shall not be disappointed.”*

become right by the rule they followed, for it was not God's rule,—from faith,—Have faith and be right; but their own rule,—from services,—Do this work, and earn reward. This rule, in reference to God, was imaginary and impossible; but it was their rule. iv. 2. Of Jews, some followed the law of Faith, and thus sought the favour of God; some followed the law of Moses, and sought to be right according to its precepts; but most followed their own law,—the law of Services.

*stone of striking.*—Against which many will strike and fall. “*Lo, He is set for the fall, and rise, of many in Israel.*” Luke ii. 34. “*He who falls on that stone will be broken.*” Luke xx. 18. “*To Jews a stumbling stone.*” 1 Cor. i. 23. “*A stone of striking and a rock of stumbling.*” 1 Pet. ii. 8. The opposition of the Jews to the Gospel was partly because of its spirituality, its lessons of humility, self-denial, universal righteousness, and true holiness; and partly because of its disregard of all national distinctions, the natural ancestry and sacred services, in which the Jews gloried.

33. *written.*—The statements are taken from Isaiah xxviii. 16, but the attributes of the stone are taken from viii. 14. In both passages reference is made to some Divine appointment, which ensured safety and prosperity, where there was faith in God; but which was generally despised.



1 Brethren, my heart's d<sup>1</sup>ness which is of  
plication unto God on<sup>2</sup> end of Law for  
2 for salvation. For I bea<sup>3</sup>aving Faith.  
that they have a zeal for

1 Faith. Law cannot in-  
ys been the chief duty of  
*disappointed.*—Literally, *asha* perfection, any more than  
which probably has followed one respects particular  
from the present. These two of conduct. Where there  
express the *principle* which the as its blessing; and where  
therefore refer to Christ, but , there was its curse. The  
versality of the last stateme, and went away, as the  
pressed, either in the Hebrew and they were in measure  
the best MSS. *πᾶς* is wanting disobedience or obedience.  
been introduced from x. II; ightness of the Law as an  
reading.

1. *Brethren.*—The address<sup>4</sup>ses were realities received.  
as i. 13; vii. 1; viii. 12; xi. ings shall come to thee, the  
is abrupt, the expression of t. xxx. 1. The life pro-  
been put in some MSS. for the same with the life pro-  
them. ix. 31. e walk in my statutes, and

2. *zeal.*—So the apostle o them; then will I give you  
when opposing the Gospel. nd shall yield her increase."  
Phil. iii. 6. iii. 1—14.

*much knowledge, ἐπιγνωσῶν* s to actions, declaring those  
i. 28; iii. 20. ctions always have their ad-

3. *rightness of God.*—i. Inal character. But these are  
given by Him, and is acco here, is nothing in this state-  
—the rightness which is bec to it in the Old Testament  
*their own.*—That which upposition that the require-

“*Lo, I place in much knowledge. For 3  
and a rock of sthe rightness which is of  
faith thereon shaing to make their own*

l, they did not by sub-  
become right by the rule

God's rule,—from faith,—]

their own rule,—from serv to their own rule and choice,  
reward. This rule, in refe because of Services. “*Not  
and impossible ; but it was which is from Law, but that  
followed the law of Faith, of Christ,—the rightness which  
God ; some followed the la Faith.” Phil. iii. 9.*

right according to its prece edience of Faith.” i. 5. “*The  
own law,—the law of Servi . . for all, and upon all who*

*stone of striking.*—Again

fall. “*Lo, He is set for t*ts ultimate design, for which  
*Israel.” Luke ii. 34. “H*which Law itself could not  
*be broken.” Luke xx. 18. n*mandment is love.” i Tim.

i Cor. i. 23. “*A stone of stri*me our conductor to Christ.”

i Pet. ii. 8. The oppositio re no longer under the Law.

was partly because of its re inferior, which was a pre-

humility, self-denial, unive 4

holiness ; and partly beca ; Nehem. ix. 29 ; Ezek. xx.

national distinctions, the ne ven by Moses. This right-

services, in which the Jews ith their own rightness, men-

33. *written.*—The stateme presented by different terms.

xxviii. 16, but the attributes ; referred to as real, and of

viii. 14. In both passages r as that of Faith ; but the

Divine appointment, which ight,—the deserved reward

perity, where there was fait and human. That the whole

generally despised. by the Law, appears from

mission receive the rightness which is of  
 4 God. For Christ is the end of Law for  
 rightness, to every one having Faith.

the contrast between Law and Faith. Law cannot include Faith, but this has always been the chief duty of man. Law did not require perfection, any more than Faith. They differ in that one respects particular actions, the other the principle of conduct. Where there was obedience to Law, there was its blessing; and where there was disobedience to Law, there was its curse. The curse and the blessing came and went away, as the actions were wrong or right; and they were in measure according to the extent of the disobedience or obedience. Moses never referred to the rightness of the Law as an impossibility, but the contrary; and its blessings were realities possessed, as its curses were realities received. "*It shall be when all these things shall come to thee, the blessing and the curse.*" Deut. xxx. 1. The life promised by the Law, is not the same with the life promised by the Gospel. "*If ye walk in my statutes, and keep my commandments and do them; then will I give you rain in due season, and the land shall yield her increase.*" Lev. xxvi. 3—13; Deut. xxviii. 1—14.

*did these things.*—Law refers to actions, declaring those which are right; and right actions always have their advantages, irrespective of personal character. But these are not of the highest order. There is nothing in this statement, nor in the references to it in the Old Testament and the New, to justify the supposition that the require-

Law and  
Gospel.

For Moses writes respecting the 5  
rightness which is from the Law,—  
“ *That the man who did these things, shall*  
*live by them.*” But the Rightness from 6

ment of the Law is greater than that of the Gospel, the one demanding perfect, and the other sincere obedience. Law says, Do this and live. But it does not say, If in any matter you fail in the least, I can do nothing for you. On the contrary, it says, If you do wrong in one thing, you will and must suffer. But do right in the future, and you will have my blessing, exactly according to the measure of your obedience. Law is always referred to as in every respect a lower system. Rules, with rewards and penalties, may secure right actions with their advantages: and Law can do no more. Only Faith in One who is good, can produce true goodness. The Gospel presents this object, and produces this faith: and thus it accomplishes what Law could not do, and never was intended to do. This appears to be the contrast set forth by the apostle. Moses was a lawgiver, and thus describes the benefits of Law: but he was also the religious teacher of the Jews. He repeated to the people the old promises of God, and taught the lessons of Faith which Abraham exhibited. In the chapter, to which reference is made in the following contrast, Moses speaks of penitence and faith, of the love of God, of the cleaving of the mind to Him, of the life found in Him; even as a preacher of

Faith makes this declaration — Thou shouldst not say in thy mind, Who will ascend to heaven?—that is, to bring  
 7 down Christ: or, Who will descend to the abyss?—that is, to bring up Christ

the Gospel. But these lessons concerning faith in God, are no part of the Law, as it was given by Moses, as it was held by the Jews, as it is referred to by the apostle, "*The Law is not,—because of Faith,—but he who does them shall live by them.*" Gal. iii. 12.

6. *Rightness.*—A personification to express what the apostles of Christ taught, and to avoid the appearance of opposition between them and Moses.

*this declaration.*—The declaration cannot be what immediately follows, for this is no statement corresponding to the description, ver. 5: and the question, What is the declaration? ver. 8, shows that it has not yet been given. The sixth, seventh and eighth verses have something of a parenthetical character: and as some parts must be taken as spoken by the apostle, so the whole should be. He thus prepares for the declaration which is only announced here, and is given in ver. 9, in a form corresponding to ver. 5.

*ascend.*—This is not a quotation, but an imitation of the address made by Moses to the Jews. As he spoke respecting the service of God, the apostle speaks respecting the Gospel. Deut. xxx. 12. What was impossible for men had been done by God; and nothing

from the dead. But what is the declaration?—The statement is near thee, in thy mouth and in thy mind; that is, the statement respecting Faith, which we proclaim, — *That if thou* 9

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was required of men, but what was made possible to them.

*that is.*—The interpretation of the general expression is given.

7. *abyss.*—This is mentioned, instead of the sea. The expressions are appropriate to the different occasions.

8. *what.*—The question serves two purposes, showing that what precedes is not to be taken as the declaration; and giving additional appropriateness to what follows, which is also the address of the apostle, similar to the words of Moses, and still preparatory. †

*near thee.*—The words of Moses refer to the instruction which he had given; the words of the apostle, to the knowledge of the Gospel, given by those who testified to the death and resurrection of Christ.

*Faith.*—This is referred to as the subject of discourse. Moses directed the people to have faith in God, and to keep His commands; but he did not compare, as the apostle does, the benefits of obeying Law, with the blessedness of having faith in God. What he declared of the possibility of good, referred to the precepts he delivered, which they had heard. The highest advantages of observing the precepts depended on the exercise

*acknowledge with thy mouth the Lord Jesus, and have faith in thy mind that God raised Him from the dead, thou*  
 10 *shalt be saved.* For with the mind faith is exercised for rightness, and with the

of faith in God: and so far the promises declared by Moses and S. Paul are in principle identical, agreeing with the promise given to Abraham and his seed.

9. *That if.*—This is what the Rightness because of Faith declares, the form of statement corresponding to the description of the other Rightness. ver. 5.

*thy mouth.*—This is put first as the required manifestation of Faith. The verbal acknowledgment of Christ is alone mentioned, but the expression of faith in conduct is included. Christ required the acknowledgment in words, but He declared that this alone was worthless. Matt. x. 32; vii. 21.

*thy mind.*—From the external to the internal. The *heart*, in the Old Testament and the New, is used figuratively for the whole mind: and not as with us, for the affections. Faith is not simply an exercise of intelligence; it includes consent as well as assent: and where there is choice there must be some desire and affection: but their nature is not prescribed. The first evidences for faith, and the first motives to faith, are different from those which follow.

*raised Him.*—This was the confirmation of the Divine authority which our Lord claimed. One truth and one

mouth acknowledgment is made for salvation.

Jew and  
Gentile.

For the Scripture declares, "*No one* <sup>11</sup> *having Faith thereon shall be disappointed.*" For there is no distinction <sup>12</sup>

duty are mentioned, not as exclusive, but as of primary importance.

10. *the mind.*—The order is reversed, and the requirements are connected with the first and the last result.

*rightness.*—This is the immediate consequence of that faith [in God, which receives Jesus Christ as the Ruler and Saviour of men. v. 1; Acts xvi. 31.

*salvation.*—This is the final consequence of the exercise of the same faith, which respects Jesus Christ, results from the knowledge of Him, and produces resemblance to Him. viii. 24, 29. "*Receiving the end of your faith, the salvation of your souls.*" 1 Pet. i. 9.

11. *Scripture.*—Here the apostle returns to the quotation already given, ix. 33, repeating the last clause, and changing its form to give explicitly the real sense. Instead of, *He who has faith shall not be,*—*No one having faith shall be.* The pronominal reference to Christ,—the Stone,—is not in the original, and is not required in the apostle's argument.

12. *of all.*—Similar to the statement iii. 29. Christ is often declared to be Lord of all, and He is so, because appointed by God, who is primarily Lord of all. Acts ii. 36; Phil. ii. 9. As there could not be faith in the



between Jew and Grecian: for the same Lord of all is bountiful to all who call upon Him. “*For whoever will call on the name of the Lord shall be saved.*”

14 How then should they call on Him, Faith by hearing.

Stone without faith in God, so there cannot be faith in Christ without faith in God. But as the stone cannot be identified with the builder, in the language of the prophet; so Christ is not identified with God, in the language of the apostle. The pronoun, on which so much stress is laid by some interpreters, is wanting both in the Hebrew and the Septuagint; and though it is implied, and the object referred to is certainly the object of faith, it is so only as faith in God includes faith in whatever is appointed by Him. In ver. 9, God is referred to as the supreme object of trust, and the prophet's words refer to Him,—those which precede and those which follow. Christians are described as those *who call on the name of the Lord Jesus*. But as Jesus, who is appointed by God to be Lord of all, is not therefore to be identified with God; so the calling on the name of Jesus, cannot be in all things identical with the calling on the name of God. Acts ix. 21; xxv. 11. The one does not express more than the acknowledgment of which the apostle has spoken; but the other includes much more. Here Christ is referred to as the Living Stone, placed by God as a foundation; and the identification of the two objects thus presented is incongruous. “*The kingdom of the*

in whom they had not faith? And how should they have faith in Him, of whom they did not hear? And how shall<sup>15</sup> they hear, without one making procla-

*world has become our Lord's and His Christ's.*" Rev. xi. 15.

13. *whoever*.—Joel ii. 32 ; Acts ii. 21. Another quotation is given, in which the universality attributed to the former, is expressly declared. To call on the name of God, is to worship Him by praise and prayer, submission and obedience.

14. *How then*.—This is a series of questions arising from the preceding statement, and designed to show the absolute necessity of faith in God, and the great importance of the proclamation of the Gospel. Attention is directed to each link in the chain. For *salvation*, which is the end, there must be the *seeking* the favour of God ; for this, there must be *faith* in Him ; for this, there must be the *hearing* of Him ; for this, an appointed *proclamation* of the truth is most desirable ; and for this, there must be a *mission* from God. There had been the mission, the proclamation, and the hearing ; but not universally, the faith, the seeking, and the salvation. Both the affirmative and the negative are confirmed by prophecy. The questions respect all men, Gentiles and Jews, there being no distinction. ver. 12. The subjunctive mood is given by most of the best MSS., for all the questions but one, where the indicative is used—*How*

mation? And how should any make proclamation, unless they are sent forth? Even as it is written, "*How beautiful are the feet of those who bring*

*shall they hear?* which does not imply the same impossibility. Matt. xxiii. 33; xxvi. 54; vii. 4; Luke i. 34. There must be some cause for this peculiarity, as copyists would certainly be inclined to give the same form in all. Here the connexion is peculiar. Men might have heard the declaration of God, without the proclamation of prophets and apostles. Ps. xix. 1; Acts xiv. 17. But generally they did not. "*The world by its wisdom knew not God.*" I Cor. i. 21.

15. *written*.—Isaiah lii. 7. This prediction evidently has respect to the days of the Messiah: as well as the following, which is from the next chapter. liii. 1. It is quoted to show the great desirableness of what was not absolutely necessary. The passage speaks of human messengers. The apostle here forsakes the Sept., and more closely follows the Hebrew text. The omission of some words in some MSS. may be accounted for by the repetition of the same words.

16. *obey*.—There could not be the faith without the hearing, but there might be hearing without faith. It was not always followed by faith, even when the prophets were heard. As it was in Isaiah's days, with the men to whom he spoke; so it was now, with those to whom Christ and His apostles had spoken.

*glad tidings of peace, who bring glad tidings of good things.*" But all did not <sup>16</sup> obey the good-message; for Isaiah says, "*Lord, who had faith in what we heard?*" Consequently the Faith is from hearing, <sup>17</sup>

*we heard, τῇ ακοῇ ἡμῶν.*—Literally, *our hearing*, which means, what we heard; as our *saying* would mean, what we said. By the plural pronoun, the prophet, in the following verses, associates himself with the people. Both are represented as *hearing* the word of God. i. 5; li. 4. The conduct of Jews, who first heard without faith, is contrasted with that of the Gentiles, who afterwards heard with faith. lii. 15. But Jews had sinned by distrust and disobedience, before Isaiah spoke, and before they rejected Christ.

17. *consequently.*—This marks the end of the paragraph, and states the conclusion which follows, not merely from the last words of the prophet, but from all that is connected with it. Two requisites to salvation are mentioned,—the declaration of God, and the faith of man.

*God said.*—*ῥήματος Θεοῦ*, God's saying. This is the reading supported by some of the best MSS., and it is the most suitable. Some knowledge of God is absolutely requisite to any faith in Him; and the knowledge which is given by the Gospel is the appointed means for bringing to this faith those who had disregarded the voice of God, when speaking to them by the works of nature,

and the hearing is through what God has said.

18 But I ask, Did they not hear? Why surely, "*Unto all the earth their sound went forth, and unto the ends of the world*" Hearing without faith.

and the messages of prophets. God had spoken to men in various ways; now He speaks to them by His Son. Heb. i. 1.

18. *not hear.*—The question suggests the answer, that they did hear. This was to be expected, and so it was. All had some knowledge of God,—that without which faith was impossible. ver. 17. The persons referred to in the first question are not mentioned. The expression is general, and the connexion shows that the reference is to all men. Many Jews and many Gentiles had heard the Gospel, some receiving and some rejecting it; but certainly all had not heard this. It was the great object of the apostle to make this known, where it had not been heard. xv. 21. But all had heard some revelation of God. A measure of knowledge, which should have produced thankfulness and trust, was given to all men. i. 20. It would be contrary to all that the apostle has said of the wickedness of the heathen, and of Jews in former ages; of the acceptance of Abraham, and of all who with him had faith in God,—to suppose that there could not be any faith, without a knowledge of the death and resurrection of Jesus Christ. But only through Him is salvation fully attained,—the per-

*their sayings.*” But I ask, Did Israel<sup>19</sup> not regard? First, Moses declares, “*I will excite you to emulation by those who are not a nation; by a nation without understanding I will make you angry.*” Then<sup>20</sup> Isaiah speaks openly, and declares, “*I was*

fection of faith, the spirit of sonship, the glory of the sons of God. Gal. iv. 4; John xiv. 6; xvii. 3; Acts iv. 12; Heb. xi. 40; Rev. v. 9.

*to all.*—Ps. xix. 4. The words of the Psalmist respecting the Works of God, are used by the apostle to show that all might and should have trusted in God; though they had not the higher and stronger inducements to faith, which the Gospel of Christ now afforded.

19. *not regard.*—ii. 4. Here the inquiry is limited to the Jews. The question in form agrees with the preceding, and suggests the answer, that they did regard. This too might be expected, but it was not so. ver. 3. The correspondence and juxtaposition of the two questions, show their close connexion. The subject of the latter is included in the subject of the former; and as the *hearing* refers to the revelation of God, so must the knowing. But this is not simple knowledge, being voluntary, and not always connected with hearing. If reference were made to the reception of the Gentiles, or to the rejection of Jews, the facts alone would be mentioned, and not the knowledge, and the

*found by those who were not seeking me, and I became manifest to those not inquiring for*  
 21 *me."* But respecting Israel he declares,  
 " *All the day I stretched out my hands to a*  
*people opposing and contradicting."*

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knowledge by Israel. Their acquaintance with the subject is altogether irrelevant.

20. *Moses*.—Deut. xxxii. 21. The following quotations answer the question. Israel, as a nation, did not regard. From the beginning of their history, Jews had disregarded the Divine message. They heard, but they did not consider. This is the principal thing stated, and it is the answer to the proposed question. Even Moses, in whom they trusted, testified against them, declaring that Gentiles, who once were not the people of God, would be preferred to disobedient Jews. ix. 25.

*Isaiah*.—lxv. 1. The testimony of the prophet is given as even more explicit. The words of the Septuagint are adopted, but the order of the clauses is in accordance with the Hebrew text. The statements of the first verse refer to a nation not called *the people of God*. The contrast between these statements, and those which follow, shows that they are not spoken of the same people; and as the latter refer to Jews, the former must refer to Gentiles.

21. *Israel*.—Isa. lxv. 2. The apostle declares the application of this verse, employing the term before used to designate the people who had peculiar privileges, but

abused them. ix. 4, 27, 31 ; x. 19. The last words from Isaiah contain an answer to both of the apostle's questions. They state that Israel did *hear*, but did not *regard*. The will of God is not said to make the difference between them and those who received mercy ; but their own will, in opposition to His will.

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I. Gentiles were received as the people of God, and became right with Him, because of faith, and according to prophecy.

II. Jews were not right with God: seeking to be right in their own way, they rejected Christ ; being without faith in God, according to history and prophecy.

III. The Law came by Moses, presented rules for right conduct, and promised a prosperous life ; but could not give the highest rightness of character and condition.

IV. The Gospel declares Christ to be the Lord and Saviour of all men, and promises righteousness and eternal life to those who in faith acknowledge Him.

V. Christ came from God, descended to the grave, was raised from the dead to be the Ruler and Saviour of all. He is a stone of stumbling to some, but a sure foundation for all who have faith in Him.

VI. Faith in God results from hearing of Him ; is produced, where it was not before, by the knowledge of the Gospel ; is manifested by the acknowledgment of Christ, is necessary to the salvation of any, is sufficient for the salvation of all ; and is the cause of the difference in the relation of men to God.



## IV.

## REJECTION OF JEWS PARTIAL, AND FOR GOOD.

1 I ask then, Did God cast off His All not  
rejected.  
people? Certainly not; for I too am  
an Israelite, from the offspring of Abra-

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Sec. IV. Ch. xi. 1—36.—Having stated in the preceding section the Cause of the rejection of Jews, the apostle now declares its Design. Distressed by the consideration that so many rejected the Divine mercy, he turns to the destiny of the Nation, and the purpose of God. First he again expresses his sympathy with his kindred, and asserts that their present rejection is only partial. The Divine plan respecting the Nation was formed with a foreknowledge of its history, and therefore could not change as men's plans do. In a former time of national apostacy, not a few had faith in God; and so it was now; but the favour received by these was entirely gratuitous, being because of Faith, and not because of Services. 1—6.

In the next place he says that many now failed to obtain the favour of God, and were cast off; and that their condemnation was according to similar facts declared in the Scriptures. The passages quoted refer

ham, of the tribe of Benjamin. God did not cast off His people, whom He foreknew. Or know you not what the

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to the wickedness of Jews in former ages, resulting from their want of faith in God. 7—10.

Then the end is declared for the sake of which the wickedness of Jews was permitted, and their punishment appointed by God. It was for a series of good results:—the participation of Gentiles in the privileges of the people of God; the conversion and restoration of Jews, on seeing the blessings received by others, which they had rejected; and the still greater good which would follow to the whole human race. 11—16.

There is then an admonition to humility, addressed to Gentiles on three grounds:—the derivation of their privileges from Jews,—their dependence through faith in God for the existence and continuance of these privileges,—and the possibility of their losing them by want of faith, while Jews regained them by faith. 17—24.

The restoration of the Jewish nation, which had been inferred from analogies and tendencies, is now declared as a certainty, the assurance being founded on the promises and on the unchangeableness of God. The chosen people was not, and never would be, rejected: but the Jews, with the other nations of the world, would become the kingdom of Christ, and obtain salvation through Him. After quoting prophecies which declare this, the apostle notices how, with apparent contradictions, one

Scripture says of Elijah? How he  
 3 addresses God against Israel, "*Lord,*  
*they killed Thy prophets, they digged down*

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purpose pervades all events, making evil conducive to good, and good to a further good ; thus through change and conflict ever fulfilling the same design ; the wrong of men being declared, in order to the exercise of the mercy of God. 25—32.

Lastly there is the humble acknowledgment of the Goodness and Wisdom and Knowledge of God, thus manifested to men ; and an expression of praise and gratitude to Him, on whom all creatures and events depend, and who makes all to be subservient to His own gracious purposes. 33—36.

1. *I ask.*—This question is suggested by what precedes, and is not an objection. "*Jehovah will not cast off His people.*" Ps. xciv. 14. Individuals were rejected, but the nation was not.

*people.*—The reference to the Jewish nation is manifest, from the previous reference to the natural Israel, x. 21, and from the subsequent statements, ver. 5, 7.

*I too.*—A reason is given for the *sentiment* expressed, and not simply for the denial. The amplification, similar to that of Phil. iii. 5, shows this. The reasons referring to the *statement*, follow.

2. *foreknew.*—After repeating the denial, the apostle adds two confirmations. The first is the foreknowledge of God. The national selection of the Jews was made

*Thy altars, and I was left alone, and they seek my life."* But what does the Divine voice declare to him? "*I reserved for myself seven thousand men, who did not*

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when their national history was foreseen: and therefore nothing could occur to change the Divine plan. "*I change not; therefore ye sons of Jacob are not consumed.*" Mal. iii. 6.

*of Elijah, ἐν Ἡλίᾳ.*—In connexion with him, or in the passage respecting him. The second confirmation is drawn from history, which shows that some were always preserved, when many were rejected. 1 Kings xix. 14.

4. *reserved.*—1 Kings xix. 18. Baal is sometimes in the Sept. represented as feminine, though not so here. This form may have been used with a reference to the image, ἡ εἰκὼν; or as a mode of expressing contempt for the weakness of idols.

5. *selection of favour.*—Both, from favour, and to favour. This is most manifestly a different selection from that mentioned, ix. 11. For that was of the whole Jewish nation, and this only of a part: that was to privileges which were no indications of character, this to the privileges which belong to those who have faith in God. The national selection is again referred to, ver. 28.

6. *because of services.*—The two are incompatible, as before stated, iv. 4. What is given as a *favour* cannot

<sup>5</sup> bow the knee to Baal." Thus then also in the present time, there is a remnant according to a selection of <sup>6</sup> favour. But if by favour, it is no more

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be paid for work done, because then it would be a *debt*. There is no such incompatibility in the declaration that favour is because of faith, and also because of conduct, the expression of faith. S. James expressly declares this. ii. 21, 24. The Jews sought to be right with God because of such services as Law prescribed, and not because of such conduct as Faith would prescribe, prompt, and produce. If what they expected were received, it would be a debt, and no favour. But the rewards given to the most perfect of the creatures of God are favours; they result from faith, and are not earned by services. It is of grace, because it is of faith; and not because this faith has been produced by a power operating on one mind and not on another. Its gratuitous character depends entirely on the relation of the receiver to the Giver; and not at all on the relation of those who receive an offered good, to others by whom it may be received or rejected. The remainder of the verse is probably a marginal gloss, erroneously inserted in the text. It is wanting in the best MSS.

7. *not attain*.—The statement of what is true follows the denial of what is not true. ver. 2. The same declaration has been already made, ix. 31. They were seeking what God had set before them, but they were

because of services ; for then the favour is no more a favour.

Some are rejected.

What then? That which Israel much <sup>7</sup> seeks after, this it did not attain ; but the Selection attained, and the remainder became insensible. Even as <sup>8</sup>

seeking it in their own way, and not in His way ; their choice was not regulated by His choice ; and therefore their seeking and striving were vain. ix. 16. David and Isaiah spoke of men who had no faith in God. They did not submit to His will as good, nor seek to please Him in doing what is right ; but they practised wickedness, and still hoped to be favoured because they were Jews.

*Selection.*—The persons are meant who had faith in God, whose choice was regulated by His, who sought His favour in the appointed way. Because of faith, and by faith, they were separated from others, and became the elect of God, in a different sense from that in which the whole Jewish nation was the elect of God.

*insensible.*—They were hardened, even as Pharaoh was. ix. 18 ; Isa. vi. 9 ; Matt. xiii. 14 ; John xii. 40.

8. *written.*—Isa. xxix. 10. “*For Jehovah poured on you a spirit of stupor.*” This appears to be the testimony quoted ; but to unfold its meaning, and give its application, other words are added by the apostle, similar to the words of Moses, when he spoke to the men of his day. Deut. xxix. 4. This is described as punishment

it is written, “*God gave them a spirit of stupor,*”—eyes not to see, and ears not  
 9 to hear, until this day. And David says,  
 “*Let their table be for a snare, and for a  
 trap, and for a stumbling-block, and for*  
 10 *a retribution to them. Let their eyes be*

for sin, and not as its cause. “*Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me.*”  
 Isa. xxix. 13.

9. *David.*—Ps. lxxix. 23. The quotation is according to the Sept., with slight alterations. These things were said of Jews, and are to be regarded as judicial sentences, animated by a just indignation, not improper to the time and position of the Psalmist. These testimonies show that Jews had been cut off for their irreligion and wickedness; and so it was now. Ps. lxxix. 4, 7, 9, 19, 24, 32. The term for *retribution* is similar to that in the Septuagint, and shows a reading different from that of the present Hebrew text.

11. *their stumbling.*—They stumbled and fell, as before stated, ix. 32. The plural representation, referring to individuals, is here substituted for the singular of ver. 1, which refers to the people collectively. The purpose mentioned is that of God, and not of the persons stumbling, and this requires in English a change of subject. If the fall of any were the *only* result, this must be chosen for its own sake; but if connected with *other*

*darkened that they see not, and bow down their back always."*

For good to others.

I ask then, was their stumbling in <sup>11</sup> order to their falling? Certainly not; but by their falling away the salvation comes unto the Gentiles, to excite their emulation. Now if their falling away <sup>12</sup>

results, it might be chosen for them. Some would fall, but their fall would be conducive to the profit of others.

*their falling.*—This was in many cases the result. No language could describe a hopeless condition more forcibly than the preceding quotations, and the apostle expressly declares that some did fall, here, and ver. 22. Many did stumble and fall, and nothing is said of their rising again. But their fall was not the *end* designed by God. Their punishment was for the profit of others. ix. 23. The evil of Jews conduced to the good of Gentiles; and Jews also will be hereafter benefited thereby, both individuals and, ultimately, the nation.

12. *falling away, παράπτωμα.*—v. 15. Their sin is first referred to.

*degradation, ήττημα.*—I Cor. vi. 7. Their punishment is next noticed; the consequence of their sin. Both are overruled for good.

*great gain, πλοῦτος.*—The separation of Christianity from Judaism was needful for its extension to the world; and the sufferings of Christians from Jews were means appointed for the same end. Matt. xxi. 43; xxii. 9;



was a great gain to the world, and their degradation a great gain to Gentiles, how much more the completion of their  
 13 good? Moreover I speak to you, the Gentiles,—inasmuch then as I am an apostle to Gentiles, I honour my  
 14 ministry,—if possibly I may excite to

Acts xiii. 46, 47; xxviii. 28; 1 Thess. ii. 14; 1 Pet. iv. 14.

*completion, πλήρωμα.*—The application of the term here used must be learnt from that to which it is opposed, the wrong-doing and degradation of Jews. As the rejection of individuals is here referred to, so also is their reception.

13. *I speak.*—This statement is evidently incomplete, and the next clause is more suitable to what follows than to what precedes it. If these two clauses are taken parenthetically, then the connexion of the whole appears simple and proper. In speaking to Gentiles, the apostle sought to benefit Jews. As the Divine purpose extended from the primary to the secondary results, so also did his. But lest it should be supposed that he cared only for Jews, he introduces the statement that he highly esteemed his office in its primary relation to Gentiles. The addition is similar to that in ix. 3.

14. *emulation.*—According to the purpose of God. x. 19.

15. *life.*—This is a general expression for the highest good, going on from Jews to Gentiles. Ezek. xxxvii. 10.

emulation my kindred, and save some of them. For if their rejection was the world's reconciliation, what will their reception be, if not life from the dead? Moreover if the first offering is sacred, so is the whole; and if the root is sacred, so are the branches.

Dependence  
of Gentiles.

Now if some of the branches were

16. *first offering, ἀπαρχή*.—The term is not restricted to first *fruits*. Numb. xv. 21. In a different connexion Christ is thus called, 1 Cor. xv. 20; and the first Christians, James i. 18; Rev. xiv. 4. But the associated comparison, and the argument of the apostle, are here opposed to both these references.

*the root*.—Abraham was this. Two figures are given for the same objects: the first presenting the relation of *sacredness*—consecration; the second that of *vitality*—assimilation. The second figure also prepares for the following figurative statements. The apostle derives hope for his nation from sacred symbols and natural tendencies.

*the branches*.—Not all, but many. Some would be broken off, ver. 17; but some would always remain. "*The Lord thy God hath chosen thee to be a special people unto Himself*." Deut. vii. 6. To the confirmation of this hope the apostle returns, ver. 25.

17. *wild olive*.—Not the whole tree is meant, but branches taken from it. ver. 24.

broken off, and thou being a wild olive wast engrafted among them, and becamest a partaker in the root and richness of the olive tree: boast not  
 18 over the branches. But if thou boast-  
 est, thou bearest not the root, but  
 19 the root thee. Thou wilt say then,  
 Branches were broken off that I might

*the root.*—"The salvation is from the Jews." John iv. 22. But it is for Gentiles also. iii. 29; Gal. iii. 29.

18. *the branches.*—Jews in general, of whom some were cut off and others retained; with the last the Gentiles were associated.

19. *branches.*—Some Jews. Not the branches. The article is to be omitted, being wanting in the best MSS.

20. *Faith.*—According to preceding statements. ix. 31, 32; x. 10, 21.

21. *neither will He.*—The indicative future is accepted by all as the proper reading. The change to the subjunctive, and the additional conjunction, seem designed to connect this verse with the preceding.

22. *kindness.*—In effect. There has been this, and there will be. The nominatives for *severity* and *kindness* with the second Θεοῦ are given by the best MSS. There is a similar change in construction, ii. 9.

23. *able.*—He can restore them, if they have faith in Him; and more than this, He can also produce faith, the Gospel being the power of God for this end.

be engrafted. Well. For want of<sup>20</sup> Faith they were broken off; and thou hast a place by Faith. Be not high-minded, but beware. For if God did<sup>21</sup> not spare the natural branches, neither will He spare thee. Mark then the<sup>22</sup> kindness, and the severity of God;—

24. *wild*.—Gentiles had not the advantage of an ancestry enlightened and ennobled by religious instruction and influence. Relationship to the good is conducive to goodness, but does not always produce it. Some thereby become better, and some worse.

25. *secret*, *μυστήριον*.—This word is always used in the Bible for what may be *known*, not for what may be *done*, by men; and for what has been unknown, but is now made known. xvi. 25; Matt. xiii. 11; 1 Cor. xv. 51; Eph. iii. 4.

*prudent*, *φρόνιμοι*.—Prudence, and not wisdom, is denoted by the term here employed,—thoughtfulness respecting the future, the minding and seeking what is not present. As to stand by ourselves is to stand separate from others, so to be prudent *by* or *with* ourselves is to be prudent, separating ourselves from others. It does not appear that the term ever denotes *self-conceit*; nor would the information here given be corrective of this fault. Gentiles would care only for Gentiles, if they supposed that the Jews were utterly cast off; but they would seek the salvation of both Jews and Gentiles,

on those who fell there is severity ;  
 but on thee is the kindness of God, if  
 thou continue in the kindness ; since  
<sup>23</sup> thou too mayest be cut off. And they  
 moreover, unless they continue without  
 Faith, will be engrafted ; for God is  
<sup>24</sup> able to engraft them again. For if

if assured that both were still the objects of the mercy of God. A similar expression is found in xii. 16, and Prov. iii. 7. To be prudent by oneself, is to be so according to one's own thoughts and feelings ; not regarding Divine instruction.

*in part.*—There always had been, and always would be, some of the people of Israel having faith in God. Here the representation of ver. 1 is resumed, the apostle going on from individuals to the nation.

*completing, πλήρωμα.*—The same term is here used as in ver. 12, but evidently with a different application. In both reference is made to the fulfilment of a Divine purpose.

26. *and so.*—The conversion of Jews would accompany the conversion of Gentiles, and they would extend together. ver. 14. When the nations of the world become the kingdom of Christ, the Jews will not be wanting. That all the *spiritual* Israel would be saved was no *secret*, and required no proof.

*Israel.*—The Jewish nation is meant. Their rejection of Christ was general, and as general will be their recep-

thou wast cut off from the olive tree naturally wild, and beyond what is natural wast engrafted into a fine olive tree; how much more shall these, who belong naturally, be engrafted into their own olive tree?

Restoration  
of Jews.

For I am unwilling, brethren, that <sup>25</sup> you should not know this secret, lest

tion of Him. It was said before, Israel did not regard, did not attain, ix. 31, x. 19, xi. 7; so now it is said, Israel will be saved,—the nation, and not, as in former times, merely a remnant of the people. ix. 27, xi. 5. The term *all*, in this verse, is in contrast to the *some* in ver. 17, and the *part* in ver. 25; and the general salvation now declared, corresponds to the general reception mentioned, ver. 15. The same hope respecting Israel is expressed by the apostle, 2 Cor. iii. 16.

*written*.—Isaiah lix. 20, 21; xxvii. 9. Two quotations are here blended together, as in ix. 33. The words do not exactly agree with the Hebrew or the Sept.; but they express truths which are contained in these statements of Isaiah, and in other prophecies.

*from Zion*.—Instead of ἐκ, *from*, the Sept. has ἐνεκεν, *for*, agreeing with the Hebrew. The words and statement of the apostle agree with Ps. cx. 2; Isa. ii. 3.

*He will turn away*.—Here the words of the Sept. are adopted, though they differ from the present Hebrew text. This mentions first the repentance of the people,

you should be prudent by yourselves;—that insensibility has in part come upon Israel, until the completing numbers of the Gentiles enter in; and thus  
 26 all Israel will be saved. Even as it is written, “*The Deliverer shall come from Zion. He will turn away irreligion from*  
 27 *Jacob. And this is my covenant with them,*

ver. 20; and then the gift of the Spirit, whereby all sin would be removed, ver. 21; Jer. xxxi. 33; Heb. viii. 10.

27. *my covenant.*—The first clause corresponds to the first part of ver. 21, in the prophecy before quoted; and the rest, to an earlier statement following the same promise. “*The iniquity of Jacob shall be taken away; and this is his blessing, when I take away his sin.*” xxvii. 9. The conversion of the Jews is here declared; but nothing is said of their return to Palestine, nor of their superiority to Gentiles, when all are one in Christ. Col. iii. 11; Gal. iii. 28.

28. *the Good-message.*—This was the occasion of their stumbling. ix. 32; 1 Cor. i. 23.

*adversaries.*—They were opposed to God, not by Him. v. 10, xii. 20.

*your sake.*—You receive benefits through their wrong conduct. ver. 11.

*the selection.*—The choice of the nation is the subject here referred to, as in ix. 11. The favour is that shown

*when I take away their sins."* As to the <sup>28</sup> Good-message, they are adversaries for your sakes: but as to the selection, they are favoured for their fathers' sake. For the favours and the appointment of <sup>29</sup> God are never regretted. For even as <sup>30</sup>

to the descendants of Jacob, ix. 13, through which, and by the Gospel, their enmity will be overcome. v. 10.

*their fathers.*—This can only refer to the selection of the people. The relation of the patriarchs was the same to the whole Jewish nation, and could not possibly be a reason for any differences among the Jews. The statement is similar to that of Moses. "*Because He loved thy fathers, therefore He chose their seed after them.*" Deut. iv. 37; ix. 5, 27.

29. *regretted.*—2 Cor. vii. 10. He who sees the end from the beginning cannot change His plans. "*Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done.*" Jerem. xxxi. 37.

30. *their not yielding, ἀπειθεία.*—This has been declared to be the occasion of the extension of the Gospel to Gentiles, ver. 11. The term used to represent their disobedience points to its principle. They would not trust God, and yield themselves to His guidance. ii. 8; x. 21.

31. *you received.*—*Your mercy*, alone, would be ambi-



you formerly did not yield to God, but now have obtained mercy by their  
 31 not yielding; so also these now have not yielded, that by the mercy you received  
 32 they also may receive mercy. For God shut up together all men for not yield-

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guous; but the contrast determines the meaning of the expression. The clause belongs to what follows, and not to what precedes. The mercy received by the Gentiles was the consequence, not the cause, of the wrong conduct of the Jews, ver. 11; and it was the cause of their emulation and restoration. ver. 11—14. The arrangement of words in the last clause is like 2 Cor. ii. 4; Gal. ii. 10.

32. *shut up*.—This was done by a judicial sentence, the ground of which is declared. Similar is the statement, Gal. iii. 22. "*For the Scripture enclosed all together under sin, that the promise, because of the faith of Jesus Christ, might be given to those who have faith.*"

*for not yielding, εἰς ἀπειθειαν*.—This had been the conduct of all,—of Gentiles, ver. 30; of Jews, ver. 31; and this was the ground of censure. The preposition refers to the past, and not to the future; and shows the *reason for judgment*, and not the *design of action*. The purpose of God is declared in the following words. *For* is used retrospectively, as well as prospectively. Matt. x. 41; xii. 41; xviii. 20.

*in order that*.—This is the object of the Divine pur-

ing; in order that He might be merciful to all.

*Doxology.* O the vastness of the bounty and <sup>33</sup> wisdom and knowledge of God! How inscrutable His decrees, and undis-

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pose, the end of all these events, whether permitted or produced. The design to be accomplished by all things, adverse or favourable, is the exercise of the mercy of God. This is for all who will trust in Him; and He will draw all to trust in Him, that all may receive salvation from Him. The *not yielding* to God, which is the commencement of sin, is never attributed to His agency; and the *hardening* which comes from Him is not a preparation for mercy, but the contrary. ix. 18. It will be entirely the fault of men, if any finally perish, receiving the grace of God in vain.

*vastness, βάθος.*—The same term is used sometimes for *height*, as well as *depth*, they being the same magnitude regarded from different points.

33. *bounty, πλούτου.*—Eph. iii. 8; Phil. iv. 19. This is co-ordinate with the other Divine perfections, and corresponds to *πλουτῶν*. x. 12. The three following questions refer to the knowledge, the wisdom, and the bounty of God.

*wisdom.*—Choosing ever the best ends, and the best means.

*knowledge.*—Foreseeing the free actions of men, as well as His own works.

34 coverable His ways! For who knew  
 the mind of the Lord? Or who be-  
 35 came His counsellor? Or who first  
 gave to Him, and it will be repaid him?  
 36 Because from Him, and through Him,  
 and for Him, are all things. To Him  
 be the glory for ever. Amen.

*decrees.*—His decisions and judgments. The decrees of God cannot be conjectured by men, nor His ways anticipated. They are learnt only as He reveals them—in word and in deed. Some of these decrees and ways the apostle has declared, and has shown how different they are from the thoughts of men.

34. *mind.*—His purpose. The words are similar to Isa. xl. 13. The mind of the Lord is known by those to whom He makes it known. 1 Cor. ii. 16.

*counsellor.*—“*As the heavens are higher than the earth, so are my ways higher than your ways.*” Isa. lv. 9.

35. *first gave.*—The question is similar to Job xli. 11. The inquiry is in opposition to the error of the Jews, who thought they might be profitable to God, as a servant is profitable to a master. iv. 4; xi. 6. We can only give to Him what we first receive from Him, and therefore we must always be debtors to Him. 1 Chron. xxix. 14.

36. *from Him.*—This is a more full expression of the praise with which the apostle entered on this subject. ix. 5. God is the Creator of all, and the Source of every

good ; the Preserver of all, upholding and controlling all by a living presence and power ; and the Ruler of all, making all beings and events to serve His purpose—the good of His creatures and children, in whom and by whom He is glorified.

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I. Jews were separated by God for ancestral advantages, useless to some, but beneficial to others ; they would see the good of Gentiles, and receive with them salvation through Christ.

II. Gentiles became the people of God, participating in Jewish privileges ; they profited by the rejection of Jews, and would still more by their restoration.

III. Faith is the condition of acceptance ; its absence caused the wickedness of Jews, their rejection of the Gospel, and their own rejection ; thereby Gentiles were received and retained, Jews retained and restored.

IV. The Elect to external and transient privileges were the Jewish nation. The Elect to the approval of God are all men who have Faith ; none earning anything by services, all receiving eternal life through Christ.

V. Christ was of the Jewish nation, the object of prophecy, the Saviour from sin for both Jews and Gentiles.

VI. God is the Creator, Preserver, and Governor of all beings ; He foresees all things, and is perfectly wise and good ; His plans are never changed, and His purposes never fail ; He punishes sin, and makes it to promote good ; He declares the guilt of all, that He may show mercy to all ; He is worthy of all trust and love, submission and praise.

PART VI.

Christian Duties.

FRUITS OF FAITH.

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CH. xii. 1—xv. 13.

- SEC. I. GENERAL FOR THE CHURCH - Ch. xii.  
II. POLITICAL AND CIVIL - - - xiii.  
III. CEREMONIES AND CONTROVERSIES xiv.—xv. 13.

## Words of Jesus Christ.

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- I. *You then shall be perfect, even as your  
Heavenly Father is perfect.* - - - Matt. v. 48.  
*Freely you received, freely give.* - - - Matt. x. 8.
- II. *Render therefore what is Cæsar's to Cæsar;  
and what is God's to God.* - - - Matt. xxii. 21.  
*Have faith in the Light, that you may  
become sons of Light.* - - - John xii. 36.
- III. *Do not pass judgment, lest you receive  
judgment.* - - - - - Matt. vii. 1.  
*A new commandment I give you, that you  
love one another, as I loved you.* - - - John xiii. 34.

## PART VI.

### CHRISTIAN DUTIES.

Ch. xii.—xv. 13.—After the Doctrinal portion of the Epistle the Practical follows, according to the custom of the apostle. Christian character is the effect of Christian faith ; but the statement of truth does not supersede the inculcation of duty. There are three sections,—the first referring to Christian duties in general, xii.—the second to those which respect Civil governments, xiii.—the third to those which concern differences of opinion among Christians. xiv.—xv. 13.

Sec. I. Ch. xii.—The view here given of Christian duties is simple, regular, and comprehensive ; without the formality which usually belongs to systematic moral instruction, but with the freedom and order which belong to truth and life. There is first an exhortation to personal Consecration to God on account of His mercies ; this being the primary duty, and the principle which should pervade all. The service of God is referred to under two aspects, the external and internal ; and it is described in contrast to Jewish ceremonies and Gentile practices, and in connexion with the new life given by

the Divine Spirit. 1—2. Secondly, there is an exhortation to Humility and Sympathy, because all the good possessed by each person is received from God, and given for the common welfare: they who are united to Christ forming one spiritual body, as the various members form a natural body. What the apostle himself had he describes as a favour bestowed on him, and used for the benefit of others; and what they individually possessed he refers back to a measure of Faith, which every one had received from God. 3—5. Thirdly, this lesson is applied to some of the officers of the church, the superior order and the inferior being noticed, and three kinds of service belonging to them especially, with the motive and manner proper to them. 6—8. Fourthly, the duties of all Christians to one another are stated, reference being first made to the love which should be cherished, and the excellence which should be pursued; and then to various manifestations of Christian affection and diligence. 9—13. Lastly, the duties of Christians to others are declared, being introduced by the command of Christ respecting persecutors. Before this precept is enforced, others of a more general nature are stated. There should be sympathy for all, benevolence for all, a regard to the approval of all, and when possible peace with all. The proper behaviour towards adversaries is then shown, and supported by a reference to the Divine government. If human governors fail in the administration of justice, the supreme Judge will not. He will punish what requires to be punished; but deserved retribution, according to the wrong done, is not the only way



## I.

## GENERAL FOR THE CHURCH.

1 Therefore, I exhort you, brethren, because of the mercies of God, to offer your bodies a living sacrifice, Personal consecration.

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of repressing and removing evil. God has shown a more excellent way; and we should follow the example of Christ, and seek to overcome evil with good. 14—21.

It is certain that, from the first, there were *officers* in every Christian society,—persons who had some authority; and who, because of special fitness, were appointed to the regular performance of duties which others discharged as occasion required. There appear to have been persons called Presbyters or Elders, and persons called Deacons or Assistants, in every church. Phil. i. 1; 1 Tim. iii. 1, 8; Tit. i. 5, 7. The Presbyters were also called Overseers or Bishops. Acts xx. 17, 28; 1 Pet. v. 2. Of these two principal classes there seem to have been several subdivisions; but the different descriptions given manifest some diversity of usage, and show that there was not any clear and constant line of demarcation. In the Epistle to the Ephesians a list is given of the chief offices of the Christian Church,—Apostles, Prophets, Evangelists, Pastors and Teachers. iv. 11. In

holy, well-pleasing to God,—your rational sacred service; and not to be like-fashioned to this age, but to be

the first Epistle to the Corinthians there is another list,—first Apostles, second Prophets, third Teachers;—afterwards the subordinate offices are referred to, under the general description of *powers* or abilities, *δυνάμεις*,—*gifts of healing*,—*assistances*, *ἀντιλήψεις*,—*guidances*, *κυβερνήσεις*,—*kinds of tongues*. xii. 28. In the specification of offices now given, prophecy, teaching, and exhortation, seem to belong to the superior class, that of Elders; and the Distributor, the Leader, the Consoler, to the inferior class—that of Assistants.

1. *exhort.*—This is the more suitable translation, since it is followed by a general call to duty, sustained by apostolical authority. ver. iii.

*because*, *διὰ τῶν*.—So the preposition with the genitive case is frequently used in Hebraistic Greek, the reference being not to what is intermediate as *means*, but to what is antecedent. ver. 3. “*Because of our Lord Jesus Christ.*” xv. 30; 1 Cor. i. 10; 2 Cor. x. 1; 1 Thess. iv. 2.

*mercies.*—These have been mentioned,—mercies manifold to you, and to all men. i. 21; ii. 4; iii. 22; v. 8, 17; viii. 15, 28, 39; x. 12; xi. 32.

*offer.*—This is similar to the exhortation. vi. 13.

*bodies.*—The first reference is to what is outward.

*living.*—The Christian sacrifice is described in contrast to the lifeless sacrifices offered on the altar.

transformed by the reception of a new mind, that you may prefer that which is the will of God,—the good and well-pleasing and perfect.

*rational*, λογικὴν.—1 Pet. ii. 2. The service was with intelligence and reason. Though material in form, it was a spiritual sacrifice. Heb. x. 5.

2. *like-fashioned*, συσχηματίζεσθαι.—The infinitives in this verse are given in the best MSS., and are generally received, ὑμῶν being omitted.

*new mind*, ἀνακαινώσει.—vii. 6. “Be renewed in the spirit of your mind.” Eph. iv. 23. “The renewing of the Holy Spirit.” Titus iii. 5.

*prefer*, δοκιμάζειν.—The reference is to choice as well as judgment. i. 28; xiv. 22; Eph. v. 10; Phil. i. 10. This is the result of a spiritual renovation.

*good*, τὸ ἀγαθόν.—The three terms do not give the attributes of the will of God, the second being unsuitable; but they are in apposition, and are descriptive of that which the will of God commands. 1 Thess. iv. 3; Phil. iv. 8.

3. *favour*.—The office of an apostle, with the qualifications for it, are thus designated. xv. 15; 1 Cor. iii. 10.

*seek*, φρονεῖν.—So the term is used, ver. 16; viii. 5; Phil. iii. 19; Matt. xvi. 23. It is not used to denote judging—estimating; but minding or pursuing. Literally the direction is,—not to mind what is high, beyond

Humility  
and sym-  
pathy.

For because of the favour given to <sup>3</sup> me, I say to every one who is among you, not to seek what is high, beyond what one ought to seek; but to seek for soundness of mind, as God divided

what one ought to mind, but to mind for soundness of mind.

*measure.*—The faith of each person is represented as a part of the whole, which God had given to all. By their participation in this gift they were united in one body. “*There is one Body, and one Spirit—even as you were appointed with one hope belonging to your appointment—one Lord, one Faith.*” Eph. iv. 4. The statement is expressly for all Christians, and not merely for those who held offices in the church. All had some faith, and thus knew the good they should seek. The *measure* of the faith is not a fixed quantity, and this is not the rule appointed for the exercise of any gift. Faith may and should increase; and the conduct of each must be according to the special nature of his endowment. The faith of all comes to them from God, and by faith all are united as one body; other gifts depend on this faith, and should be regulated thereby. Both the source and the design of all gifts are here referred to; and the consideration of these will supply a rule of conduct, universal and unchangeable. Whatever is received should be regarded as entrusted to each by God, and given for the benefit of all. 1 Pet. iy. 10.

4 to each a measure of Faith. For even as in one body we have many members, but all the members have not the same action ; so we being many are in union

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4. *members.*—The same analogy is referred to, 1 Cor. xii. 12—27 ; Eph. iv. 25 ; v. 30.

5. *one body.*—“ *With one Spirit we were all baptized for one Body.*” 1 Cor. xii. 13. “ *One Body and one Spirit.*” Eph. iv. 4.

6. *effects of favour, χαρίσματα.*—These are distinguished from the favour, being according to this, *κατὰ τὴν χάριν.* The *favour* is the special endowment given to one, and the effect of favour is the exercise of this in the benefit of others. The diverse effects of favour correspond to the diverse *actions* of the different members of the natural body. ver. 4. These must be in kind according to the several endowments by which the members of a society are distinguished. The first clause of this verse is superfluous, if added to the preceding sentence, and is requisite as a statement of the subject of the following exhortations. According to the preceding comparison, the attention of individual members should be turned from themselves to others ; and they are not to consider the measure of faith which they possess, but to exercise this faith, so that all they have may be profitable to their brethren, to whom they are united by their common faith, and whom they are to serve by their special endowments.

to Christ one body, but as to what belongs to each, members one of another.

Diverse  
offices.

Now having effects of favour, differ- 6

*prophecy.*—This is the first of the effects of favour before mentioned, being dependent on the participle connected with them. It is the product of the favour given to the class of persons first specified. The *prophets* spoke for God, declaring what had been revealed to them for some particular service. Prediction is only one kind of prophecy. The prophets are first noticed, as belonging to the higher order of ministers,—first, apostles; second, prophets; and it may be also, because some especially needed the admonition which is given to all Christians. 1 Cor. xiv. 32. They are mentioned, Matt. xxiii. 34; Acts xi. 27; xiii. 1; 1 Cor. xiv. 29, 32.

*according to, κατὰ τὴν.*—This clause and those following have been taken affirmatively, as the preceding *κατὰ τὴν χάριν*, but they have then little if any significance. The latter part of ver. 8 must be taken as admonition, and not as assertion; and all the terms for service are associated together. The facts which are the foundation of duty have been mentioned; and now the duties are enjoined; the elliptical exhortations being similar in form to most of those which follow. A direction is given respecting *prophecy*, for which the preceding comparison is a preparation; and which may be understood thereby more easily than by the particular term which follows. The same direction

ing according to the favour given unto us,—if a prophecy, let it be according to the full consideration of the Faith;

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belongs to the other offices, being equally appropriate; and no other is given for the three which are next mentioned. In the comparison of ver. 4 there is one body, with many members, having different kinds of action for the welfare of the whole body. The church of Christ is likewise one body, and has many members; and these, having different gifts, have different services for the good of all. The natural body has one life, in which all the members share, and by which they are united; and so the spiritual body has one Faith. The proper action of the members of the natural body is not merely according to the form which they have separately, but also according to the relations which they have to other members,—according to the life which belongs to the whole. So if any Christian endowment is properly used, it will be exercised, not only according to its nature and measure, but according to its relations to the wants of others—the welfare of the whole church—according to the Faith by which all are united. This meaning of the direction agrees with the comparison,—with the preceding statements respecting faith, ver. 3, and with the subsequent association of other offices to which the same direction belongs.

*full consideration, τὴν ἀναλογίαν.*—Heb. xii. 3. The

and if a ministering, let it be so in the ministry; and if one teaches, let it be

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exercise of the prophet's endowment was not to be from mere impulse, or for ostentation,—the prompting of pride or vanity; nor according to any selfish consideration. It was to be according to the full consideration of that Christian faith, a measure of which had been given to him, with gifts to be employed in the service of others. The measure of the gift does not supply a rule of conduct, but the purpose does. This was apprehended by the Faith which was common to all, through which all spiritual gifts were received, and by which all should be regulated. They were all given for the honour of God, and for the improvement of men. These ends should be kept in view. 1 Cor. x. 31—33. The compound word, from which *analogy* is derived, does not occur again in the New Testament, or in the Septuagint. Etymologically it denotes a collecting or gathering up. The verb is used for fully considering, ἀναλογίσασθε. Heb. xii. 3. The simple term is found in only one passage, λογία. 1 Cor. xvi. 1, 2. There the apostle directs that money should be collected previously, that there might be no *collectings* when he came. The compound word may be used in the same way, for the act of the mind, its full consideration, as well as for the object of the act, the *analogy*, or agreement of relations. It is not easy to understand the rule, that an action should be according to an analogy, or proportion; but that it should be



so in his teaching ; and if one exhorts,  
let it be so in his exhortation ; he who

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according to the full consideration of the Faith, is a rule simple and important, both for prophecy, and every act in the Christian ministry. Throughout chapter xiv. Faith is referred to as the regulating principle of Christian conduct. Faith recognises the *source* and the *design* of all powers and possessions. “*What hast thou, that thou didst not receive?*” 1 Cor. iv. 7. “*Let not each of you regard what belongs to yourselves, but each also what belongs to others.*” Phil. ii. 4. It is not easy to see either the need, or the use, of the direction, that prophecy should be according to the measure of the prophet’s faith, and this is not the rule given. To identify the *analogy*, or proportion, with the *measure*, and the *faith* with the *favour* ; or to regard the Faith as equivalent to Doctrine ;—are all contrary both to the usage of the words, and the connexion here. The rule, that a prophet should speak only as other prophets had before spoken, is a safe rule, but has no other recommendation. The Faith is one, common to all Christians ; the effects of favour are many and diverse, being the peculiar endowments of individuals ; and the services to be rendered, are diverse, according to the differences in the endowments. These services should all be according to the dependence and design of the gifts,—according to the relations which result from faith, and are apprehended by faith.

distributes, acting with simplicity; he who leads, with diligence; he who consoles, with cheerfulness.

7. *ministering*, *διακονίαν*.—The work of all Christian ministers is often thus described. Acts i. 17; vi. 4; xii. 25; xx. 24; xxi. 19; Rom. xi. 13; 1 Cor. xii. 5; 2 Cor. iii. 8; iv. 1; v. 18. With the special work of prophecy, which though really a *ministering* to others was likely to be not so regarded, the apostle associates official service in general, which was described by a term pointing to this relation. The term is sometimes used for a work belonging to the deacons, Acts vi. 1; but this does not seem to be specially referred to here. It is immediately followed by special terms which belong to the Christian ministry; but not to the work of the assistant ministers. They are referred to subsequently.

*ministry*, *διακονία*.—The same term is repeated, but not exactly in the same sense. In the first place it corresponds to a prophecy, as an effect of favour; and in the second it denotes the office, or the whole work of the minister. The sphere of labour being mentioned without any direction, that already given for prophecy must be understood here. The supposed ellipsis making the direction to be for earnestness in the work, and for restriction to it, is unsupported here, and is less suitable in the similar clauses which follow.

*teaches*, *ὁ διδάσκων*.—After the two terms which de-

9. Let Love be unfeigned, you abhor<sup>-Love to brethren.</sup> ring the evil, being joined to the Good

scribe *actions*, five are added which designate *agents*; the first two being associated, and the last three.

8. *exhorts*, ὁ παρακαλῶν.—This is the third kind of service rendered by the Elders. Of these, some were distinguished by the gift of prophecy, some by their ability for instruction, and some by their power of impression. The Teacher explains, confirms, illustrates, and refutes; addressing the intellect: the Exhorter applies known truths to the heart and conscience; for persuasion, encouragement, comfort and admonition. Acts xiii. 15. A *prophecy* and a *ministering* correspond to the diverse *actions* of the members of the body. The *teacher*, and the *exhorter*, and the three following classes of persons, correspond to the various *members* of the body. The one rule is for all the six cases specified, and it is the only rule for the first three.

*distributes*, ὁ μεταδιδούς.—The first of the services of deacons appears to be mentioned here, as it is in the history which records the appointment of the Hellenistic deacons of the church at Jerusalem. Acts vi. 1. But the term is also used for spiritual service. Rom. i. 11; 1 Thess. ii. 8.

*simplicity*, ἀπλότητι.—2 Cor. xi. 3. That is, with the singleness of purpose becoming a Christian service,—not from personal or party feelings. The other signification of the word, *liberality*, is less frequent, and less

One ; in brotherly affection, having<sup>10</sup> affectionate regard one for another, in

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suitable. In distributing to individuals, more should not be given them than the case of each requires. Where the need of many, collectively, is great, and there is no likelihood of excess, liberality is the proper duty to be enjoined. 2 Cor. viii. 2 ; ix. 11, 13.

*leads, ὁ προϊστάμενος.*—1 Tim. iii. 4 ; Tit. iii. 8. The leading or directing of classes seems to be here referred to. For this service there must have been much occasion in the early churches, when many were converted from paganism ; and it was an office that many might undertake.

*consoles, ὁ ἐλεῶν.*—This was probably at times combined with the cure of sickness. To the three offices last mentioned, the correspondences in the other list are,—assistances,—guidances,—works of healing. 1 Cor. xii. 28. The primary application of these directions is to officers of the church ; but where the description of the work is general, the directions have the same extent.

9. *love.*—From what belongs, only or especially, to certain persons, the apostle now proceeds to what equally concerns all Christians. The transition is marked by a change in the form of exhortation ; and the reference now is chiefly to the dispositions of the mind. Love is first enjoined universally,—the love of God and of man,—and then specially in its various

“honour preferring one another; being not slow in diligence, fervent in spirit,

forms: and all the following participles express what is in some way connected with this affection. As they are hortatory, so also is the first clause of the sentence. And as the words of the apostle are linked together, so are the things represented by them. Verbs mark the beginning of sentences. ver. 14, 16, 19.

*unfeigned.*—The affection must be real. It is a desire for, and a delight in, the happiness and good of others. “*The end of the admonition is love, from a pure heart, and a good conscience, and faith unfeigned.*” 1 Tim. i. 5. “*He who loves not, knows not God, for God is Love.*” 1 John iv. 8.

*evil.*—All that is morally base and wrong must be hateful and hurtful, opposite to love. The participles may be referred to the pronoun understood with the preceding exhortation, *Let your love be unfeigned.*

*joined to, κολλώμενοι.*—The term is often used for the association of persons with persons; but not for the retention of a quality, or the pursuit of an attribute or action. Matt. xix. 5; Luke xv. 15; Acts v. 13; ix. 26; x. 28; xvii. 34; 1 Cor. vi. 16.

*Good One, τῷ ἀγαθῷ.*—They were “*One body by union to Christ,*” ver. 5,—*the Good One,* v. 7. “*He who is joined to the Lord is one spirit,*” κολλώμενος τῷ Κυρίῳ. 1 Cor. vi. 17. “*Imitators of the Good One.*” 1 Pet. iii. 13. Things and persons are opposed in ver. 16.

serving the Lord; rejoicing in hope,<sup>12</sup> steadfast in affliction, persevering in

10. *brotherly affection*, φιλαδελφία. — This is distinguished from the benevolence which is due to all men. “By this all will know that you are my disciples, if you have love one for another.” John xiii. 35. “We know that we have passed from death unto life, because we love the brethren.” 1 John iii. 14.

*esteeming*, προηγούμενοι.—The same direction is given in another epistle, with a slight difference of expression. “In lowliness of mind esteeming one another superior to yourselves.” Phil. ii. 3. The compound verb appears to have the sense of the simple verb in the parallel passage, with the addition of *before*. The direction, to go before others in honour, might as well be understood of receiving, as of rendering honour. No dissimulation or flattery is commended; but true humility and modesty; the kindness which thinks of others more than of ourselves; and the conscientiousness which is more concerned with the fulfilment of our own duties, than the assertion of our own rights. This is commended to us by the example and precepts of the Lord. “Whoever will be first among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister; and to give His life a ransom for many.” Matt. xx. 27.

11. *diligence*.—By this benevolence becomes more ample and extensive.

13 prayer ; contributing to the wants of the holy, pursuing hospitality.

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*fervent.*—Thus diligence becomes easy and pleasant, and is more effectual for all good.

*serving the Lord, Κυρίῳ.*—So will all fervour of spirit, diligence, and kind affection be best promoted. Eph. vi. 7. This reading is supported by the best MSS. The other reading, *the time, καιρῶ*, is unsuitable. It is a duty to *use* the time, or season, but not to *serve* it. The MSS. which give the latter reading here, give in the 13th verse, *μνείαις*, the *memories*, instead of *χρείαις*, the *wants* of the saints,—a curious and manifest corruption.

12. *rejoicing.*—This is both the consequence of Christian service, and a means of increasing it ; being for the honour of the Lord, and the advantage of others. “ *Rejoice in the Lord always.*” Phil. iv. 4.

*affliction.*—This is the accompaniment of the Christian course,—a part of the service which is for the profit of others, and of the discipline which is for our own improvement.

*prayer.*—This is the way to secure steadfastness, and all that has been enjoined.

13. *contributing, κοινωνοῦντες.*—Acts ii. 44. The paragraph concludes with the mention of some of the actions in which brotherly kindness is exercised.

*holy.*—All Christians are thus designated. i. 7 ; xvi. 2. They are consecrated persons.

Kindness to  
all men.

*Bless those who persecute you ; bless, and* <sup>14</sup>  
*curse not. You should rejoice with the* <sup>15</sup>  
*rejoicing ; weep with the weeping ; seek-* <sup>16</sup>  
*ing the same thing for one another ;*

14. *persecute*, διώκοντας.—From those within the church, the apostle passes on to those who are without. The first precept is the command of Christ. Mat t v. 44. There may be a verbal suggestion here, from the διώκοντες, *pursuing* hospitality in the preceding verse ; but the course of thought is not governed by this. If even persecutors should be loved, certainly the same affection should be given to other men.

15. *rejoice*, χαίρειν.—Sympathy with all men is to be cherished as a part of philanthropy, and a means of promoting universal kindness in disposition and conduct. The principle of the precept respecting persecutors is, that kindness should be felt and shown towards all men, whatever their character and conduct to us. Man, as man, is to be regarded with love and honour. All the associated directions are connected with this principle. The infinitive is used elliptically for the imperative. Phil. iii. 16 ; Luke ix. 3.

16. *same thing*.—This is the common rule of benevolence for all. “*All then whatever you would that men should do to you, do you also thus to them.*” Matt. vii. 12.

*not seeking*, φρονοῦντες.—The high things of this world are not to be sought either for ourselves, or others. The common estimate of their worth is very wrong. They are delusive and dangerous. Matt. xix.



not seeking that which is lofty, but being led away with the lowly. Do not become prudent by yourselves; 17 to no one repaying evil for evil, pro-

23; xx. 26. "*Seekest thou great things for thyself? seek them not.*" Jer. xlv. 5.

*led away*, συναπαγόμενοι.—Special regard should be given to those who most need assistance; and the companionship of the persecuted and distressed should be accepted, as better than that of the prosperous. Heb. x. 33; xiii. 3. The antithesis is sufficiently preserved when to *lofty* things, *lowly* persons are opposed. Low *things* are not to be sought for, and there cannot be *society* with them.

*become*, γίνεσθε.—The imperative marks the commencement of another sentence: and the following participles depend on it.

*yourselves*.—They were not to think only of themselves, nor to take their rule of conduct towards adversaries from their own natural views and feelings. xi. 25. Prov. iii. 7.

17. *repaying*, ἀποδιδόντες.—This is the prompting of natural resentment, resulting from an exclusive regard to oneself. Here the class of persons before mentioned, ver. 14, is again referred to, with adversaries of every description. 1 Pet. iii. 9.

*providing*, προνοούμενοι.—Thus all just occasions of censure will be avoided, and good will be done by a good example. "*For we provide what is honourable, not only*

viding what is honourable in the sight of all men; if possible, on your part, <sup>18</sup> living in peace with all men; not exact- <sup>19</sup>

*before the Lord, but also before men.*" 2 Cor. viii. 21; 1 Pet. ii. 12; Prov. iii. 4.

18. *possible*.—It is not always so. Matt. x. 16, 17.

19. *exacting*, ἐκδικοῦντες. — "*Contend not with the wicked.*" Matt. v. 39. Everything is forbidden that is contrary to love, and everything enjoined that is according to love. Resistance to wrong, and the infliction of punishment, may be most beneficial to the offender and to society: and then they become a duty; if the spirit and not the letter, of the precept be regarded.

*beloved*.—This word belongs to what precedes, as xvi. 5, 8, 9, 12, and ends the sentence, as Phil. iv. 1. The next sentence begins with an imperative, as in ver. 14 and ver. 16.

*withdraw*, δότε τόπον.—The conjunction, with an imperative, begins the sentence. Mark xvi. 7; Acts ix. 6; x. 20; xxvi. 16.

*anger*.—That of an adversary is referred to in what precedes; for most occasions provoking resentment would be of this kind. To give place to one's own wrath, is contrary to the precept; and to give place to the wrath of God, is to assume its certainty, which is contrary to the hope to be cherished. It is a reason for giving place to the anger of an adversary,—for not meeting anger with anger,—that there is a supreme

ing retribution for yourselves, beloved. But withdraw from anger, for it is written, "*Retribution is mine, I will repay,*"

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Judge, who will exact retribution, if through impenitence it should be necessary to inflict the deserved punishment. "*The wrath of man worketh not the righteousness of God.*" Jas. i. 20.

*written.*—Deut. xxxii. 35 ; Heb. x. 30. Retribution for wrong conduct in society belongs to God, and to the magistrates who are appointed by Him to this work. xiii. 4. If they fail in their duty, it should be left to God, and the party injured should not make himself judge and executioner in his own cause. It has been supposed that Divine justice is *retributive*, in a sense in which human justice is not retributive ; and most important consequences are deduced from this principle. Unquestionably Divine justice is more comprehensive and equitable than human justice ; but the Bible nowhere teaches that the reasons are different. In the following chapter the apostle says that magistrates are appointed ministers of God's retributive justice. ver. 4. We are taught by Christ to forgive, even as God forgives ; and the exercise of Divine mercy is the example we are directed to follow. Matt. v. 45 ; vi. 14. It has been said, that to punish merely because there has been wrong, is the Divine prerogative. Our Lord has declared it to be wrong in men ; and even heathen moralists have seen it to be unreasonable. "For no one punishes those who

the Lord declares. *But if thy adversary* <sup>20</sup> *be hungry, give him food; if he be thirsty, give him drink; for doing this, thou wilt*

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do wrong, considering this and on account of this, because he did wrong, who does not take vengeance unreasonably, and as a wild beast. But he who with reason undertakes to punish, takes vengeance, not on account of the wrong deed that is past,—for that which was done cannot be undone,—but for the sake of the future, that this man may not again act wrongly himself, nor another seeing this one punished.” Plato, Prot. 39.

20. *adversary*.—The directions are similar to those given Prov. xxv. 21.

*coals of fire*.—The statement is figurative, a combination of metonymy and irony; the meaning being that by kindness the same effect would be produced as by the severest punishment, but in a contrary way. Only the penitence of the offender can be the proper desire and purpose of Christians. Reference does not seem to be made either to *softening*, or to *suffering*, as caused by fire; the former would not be the effect of fire so placed; and the latter is not to be sought. The reference is simply to the effect of kindness, as resembling and excelling that of anger. Kindness *subdues*, as well as anger. Punishment may prevent further wrong, and so may Love. The latter is more powerful for good than the former. Punishment can only restrain from the practice of wrong, but Love can remove its cause, changing the

“ *heap coals of fire upon his head.* Be not conquered by the evil, but by the good conquer the evil.

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character of the adversary. This is therefore the better way. Eph. iv. 32. Ἀλλὰ ἐὰν is the reading of the best MSS., and will account for the other readings, ἐὰν and ἐὰν οὖν.

21. *conquer.*—If what is wrong in others occasions wrong in you, then you are mastered by that wrong. But if your right conduct removes the wrong of others, you have the noblest victory. The concluding exhortation shows certainly how the preceding should be understood.

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I. Christian Morality rises from the manifold mercies of God,—our entire dependence on Him,—our union to Christ by faith,—our mutual relations as members of one body.

II. Primary Duties are trusting submission to the will of God,—consecration of the body to His service,—regulation of the mind by the Spirit,—the preference of all that is right and good.

III. Christian offices differ in nature,—they have the same origin and object,—the endowments of individuals being for the common good,—to be used for this end, diligently and cheerfully.

IV. Christian Love is opposed to falsehood and all wrong,—it grows through union to Christ,—has peculiar

affection and esteem for brethren,—produces outward activity in mutual service, and inward earnestness, steadfastness, and patience, through faith and hope and prayer.

V. Philanthropy, the highest and widest, was shown and taught by Christ,—sympathy is to be cherished in common joys and sorrows,—the good of others should be sought as our own,—their wrong and anger are not to be imitated,—what is right and kind is ever to be exhibited in our conduct, that what is bad may be opposed and overcome by what is good.

## II.

## POLITICAL AND CIVIL.

Ch. xiii. — The conclusion of the preceding section has some reference to governments, and leads naturally to the chief subject of this section. There were many reasons for the statements and admonitions here given. It was sometimes a Christian duty to disobey the order of magistrates, and their power was not unfrequently used for oppression; it was therefore the more needful to declare the general duty of submission to Civil authority, and the reasons for submission; for thus the character of such obedience was elevated, and its proper limits were shown. Acts v. 29. Again, the hostility of the Jews to the rule of foreigners, which led them in Judea to question the lawfulness of paying tribute,—and the supposition that the kingdom of Messiah would take the place of all other dominions, were further occasions for these exhortations. Matt. xx. 21; xxii. 17; Josephus, Ant. xvii. 2. 4; xviii. 1. 1, 6. Moreover, the Jews at Rome were reported to be seditious, and it was desirable to preserve the Christians there from any real or supposed participation in the bad politics of their countrymen. Suetonius Claud. 25. Therefore the apostle now lays down principles of universal application, for the preservation of public order, and the promotion of the welfare of every community.

Submission to Rulers is first enjoined, because their authority is from God, and they are governors under the Supreme Governor; and then the design of their office is stated, as a further reason, they being appointed by God for the public safety and welfare. 1—5. The payment of taxes is next referred to, as a proper acknowledgment of the service rendered by a government to its subjects; and all similar duties are placed on the same ground. There should be, not an unwilling subjection to force, but a cheerful payment of what is due. 6, 7. By the mention of debts which may be paid, the apostle passes to the one debt which can never be fully discharged; and from the acts of political obedience he rises to the principle which comprehends all civil law, and much more. There is no doing any wrong to others, nor is there compulsion or restraint, when Love prompts to all that Law commands respecting the rights of others. 8—10. Then from earthly governments and laws the apostle rises to the consideration of the kingdom of Heaven, of which all Christians were called to be citizens and soldiers. All the evil forbidden by human laws, and more than this, they should forsake and resist, because of the Light which shines upon them. And all the good enjoined by governments, and more than this, they should seek and strive for, because Jesus Christ is their Leader and their Lord. 11—14.

A government must go beyond its province, if it require anything *immoral*,—as personal falsehood, impurity, injustice, impiety. It can never be for the good of any community that these things should be done, or



that in such matters the authority of a government should be supported. But a government may require much that is *inexpedient*, and even injurious to the community; and the submission of individuals is still due. 1. Because it must belong to the government to judge what is expedient for the community. There could be no authority, and no collective action, if persons were bound to obey only when they approved. 2. Because the ills done to the community by the mistakes, and even by the injustice, of a government, are generally less than those which would follow its violent subversion. By submission to the wrong measures of a government, no approval of these measures is expressed; and order is preserved without any violation of truth.

But only so far as governments are conducive to the public good, are they ministers of God. The reasons for maintaining them in some cases, will be reasons for changing them in other cases. Very seldom can this be done beneficially by force; but the wrong-doing of the highest, as well as of others, may require thus to be repressed. There is a Divine right for kings, but so also there is for presidents, and for all subordinate officers, even to the lowest. The *abstract* terms employed by the apostle show that he refers to *official* rights only; and the duties of individuals, who form but a small part of the society, are manifestly different from those of the greater number of persons constituting the same society. Forcible resistance to government by a few, without any general concurrence of act or sentiment, can only increase the evils of oppression. But when under-

## II.

## POLITICAL AND CIVIL.

Magistrates  
are God's  
ministers.

Let every person be in orderly sub-  
jection to governing Authorities; for  
there is no authority but by God;  
and those existing have been set in  
order under God. So that he who sets

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taken with the real concurrence of many, such resistance may be the necessary and effective means of substituting a good government for a bad; and than this, there are few works more for the benefit of men, and the honour of God.

1. *orderly subjection*, ὑποτασσέσθω.—There are proper places for all, and corresponding duties.

*by God*.—The source of authority is first noticed, and then its subordination. Human rulers are, by their office, representatives of the Supreme Judge and Governor. Ps. lxxxii. 6. The same preposition, ὑπὸ, is given twice in the best MSS., but with some difference in sense; and the second ἐξουσίαι is omitted.

2. *judgment*, κρίμα.—A sentence of condemnation is implied, as iii. 8. Such a sentence would be inflicted by governors on rebellious subjects.

himself against the Authority, opposes the institution of God; and they who oppose will receive a judgment for themselves. For the magistrates are not a terror for good conduct, but for bad. Then dost thou wish not to be afraid of the Authority? Do what is good, and thou wilt have praise from it; for it is God's minister to thee for good. But if thou do what is evil, be afraid; for not in vain does it bear the

3. *conduct, ἔργω.*—ii. 7. The singular, instead of the plural, is given in the best MSS. The apostle declares the true idea of their office; and generally there is some correspondence in fact, though it be partial and imperfect. If there were no correspondence, the statements and arguments would be inapplicable. The same statement of duty and its reasons is given by S. Peter; 1 Ep. ii. 14.

4. *for good.*—For the good of the community, and therefore for yours. This was chiefly in the personal security afforded, any recompence for ordinary good conduct being beyond its province.

*sword.*—This is mentioned as the symbol of the highest judicial authority, including capital punishments. These are of Divine appointment. Gen. ix. 5.

*punishment.*—This was the result to some, required for the safety and welfare of all. iii. 5.

sword ; for it is God's minister of retribution, for punishment to him who practises what is evil. Wherefore it is needful to be in orderly subjection, not only on account of punishment, but also on account of conscience.

Payment of dues.

For therefore also you pay tribute, because they are officers of God, attending always to this same service. Render

5. *conscience*.—Any government is better than none ; and that which is preferred by the community, should always be accepted by the individual. The welfare of society demands this, and it is enjoined by the authority of God. The form of the government, and its immediate origin, are immaterial ; and exceptional cases are not here noticed. If a government commands what is morally wrong, we ought to obey God rather than men. And if a government is so bad, that a forcible resistance by the community will probably secure a better, such resistance is not forbidden. The statements refer primarily to the duties of persons separately, and not to the duties of a people collectively. For a people, resistance to tyranny may be, not a right merely, but a duty.

6. *you pay*.—They did this, and their common practice supported the principle. An exhortation follows, with a reference to the proper motive.

*service*.—This was the administration of justice, and

to all their dues; the tribute to whom you owe the tribute, the custom to whom the custom, the reverence to whom the reverence, the honour to whom the honour.

8 Owe nothing to any one, except to Love and Law. love one another: for he who loves  
9 others has fulfilled law. For this,—  
“*Thou shalt not commit adultery,*” “*Thou*

not the exaction of tribute; for the latter alone would be no reason for the payment required.

7. *ducs.*—The reason for the rule given is, that the payment is *owing*, and therefore *ought* to be paid willingly.

8. *owe nothing.*—From political duties, the apostle passes to civil; and from external rules, to the internal principle, comprehensive of all, and more effectual. Commercial credit is not referred to; but future liabilities, on account of personal and domestic expenditure, beyond the present pecuniary resources. Common prudence teaches that such debts should be avoided. They often lead to humiliation, anxiety, disgrace, falsehood, dishonesty, and it may be, utter ruin.

*except.*—This must be owing still. “*I am a debtor.*”  
i. 14.

9. *kill.*—The order of the precepts is that given in Mark x. 19, and Luke xviii. 20. The order of the present Hebrew Text is given Matt. xix. 18. “*Thou shalt*

*shalt not kill," "Thou shalt not steal,"*  
*"Thou shalt not covet,"*—and every other  
 precept, is summed up in this saying,—  
*"Thou shalt love thy neighbour as thyself."*  
 Love does not produce ill to one's neigh- 10  
 bour; therefore love is the fulfilment of  
 law.

Kingdom of  
 Light.

And this do, knowing the season, that 11

*not bear false witness,"*—is an interpolation here. These  
 examples are taken from Jewish law, but the statement  
 is general. Exod. xx. 13.

*saying.*—Lev. xix. 18. This is quoted Matt. xxii. 39.

10. *fulfilment.*—"This is the law and the prophets."  
 Matt. vii. 12.

11. *this do.*—The demonstrative is used elliptically.  
 1 Cor. vi. 6, 8.

*Salvation.*—"We shall be saved by His life." v. 10.  
 "We are saved in hope." viii. 24. "The end of your  
 faith, the salvation of your souls." 1 Pet. i. 9.

*faith began.*—The reference is to the commencement  
 of their Christian course. The end of this was certainly  
 drawing near, and their personal salvation would be then  
 complete. The apostles were *ignorant* respecting the  
 end of the world; but it does not appear that they were  
 in *error*; and still less, that they used error for the pro-  
 motion of piety. To all Christians the present life is  
 but as the dawn of a glorious day, and the hour of death  
 is to them the time of salvation,—a coming of the Lord.

it is already time for us to have risen from sleep; for now is the Salvation nearer to us, than when our faith began.  
<sup>12</sup> The night has advanced, and the day is near. We should therefore put away the deeds of darkness, and put on the  
<sup>13</sup> armour of light. As in the day, we should conduct ourselves properly; not

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They do not wait the slow progress of the whole human race, before they are delivered from the darkness of the present state. They who are absent from the body are present with the Lord. 2 Cor. v. 8.

Jesus Christ declared that there was a knowledge of the future which the Father had, but did not impart even to Him; and He told the apostles, that it was not theirs to know the times and seasons which the Father had determined. Mark xiii. 32; Acts i. 7. There is nothing to show that the apostles were unmindful of this admonition of their Lord. He had declared distinctly that certain events, which He described as a coming of the Son of Man, would take place before that generation passed away. Matt. x. 23; xxiv. 30, 34.

To this coming of the Lord the apostles referred even as He had done. But there were other events,—another coming of the Lord,—to which they never referred in the same way: in respect to which their language is always general, showing conscious ignorance of that which it did not concern them to know. But no error appears

with revelry and drunkenness, not with lewdness and licentiousness, not with contention and jealousy. But become <sup>14</sup> like the Lord Jesus Christ; and the lower nature's purpose do not perform for its desires.

here, still less in what they taught respecting Christian hope and duty.

12. *put away*, ἀποθώμεθα.—These practices should be relinquished, as polluted clothes are cast off. There is no reference to a change of garments in the rite of baptism. This was a custom in after ages, arising in part from the misunderstanding of scripture figures, and an excessive liking for symbolism. Eph. iv. 22; Col. iii. 8.

*put on*, ἐνδυσώμεθα.—Eph. iv. 24; Col. iii. 10. They should have armour. The Christian is supplied for the spiritual warfare with weapons, both defensive and offensive. Eph. vi. 13. In good conduct alone there is often protection from harm, and sometimes the best opposition to evil. 1 Pet. iii. 1, 13.

13. *properly*.—Similar are the exhortations, 1 Thess. iv. 12; v. 8; Eph. v. 8.

*revelry*.—Two classes of vices are here mentioned. These are not condemned by the civil law; but they frequently lead to practices which are breaches of law.

*contention*.—This class is more fully given, Gal. v. 20.

14. *become like*.—ἐνδύσασθε.—Literally, *put on*. “Put



on Christ." Gal. iii. 27. "Put on the new man." Eph. iv. 24; Col. iii. 10.

*purpose, πρόνοιαν.*—Josh. xx. 3; Acts xxiv. 3. What is here forbidden is described, vi. 12, viii. 6. More is prohibited than providing for the practice of what is wrong.

*desires.*—All bodily pleasures are not wrong; nor is it wrong to make some provision for every part of our nature. But it is wrong to take any of the desires of the lower nature as the rule or end of action. vi. 12.; viii. 5. It is also wrong for a Christian to live simply in the exercise of natural propensities. When these are indulged, it should be with Christian thoughtfulness and affection. Gratitude should be combined with enjoyment, and higher aims with the promptings of the lower nature. Thus they are all purified and ennobled, and preserved from excess and sin.

I. Governors are God's officers, the administration of justice is their proper work, tribute is their wages, support and honour are their due.

II. Subjects should obey rulers, thus serving the Lord, and promoting the common good.

III. Love is ever due from all, and to all; it is comprehensive of Law, and higher.

IV. Light is partial and progressive, showing what is evil, that it may be forsaken and resisted; revealing what is good, that it may be sought and received; not by yielding to natural propensities, but by serving and imitating Jesus Christ.

## III.

## CEREMONIES AND CONTROVERSIES.

Sec. III. Ch. xiv.—xv. 13. In this section the apostle refers to the duties which respect controversies among Christians. He does not seek to remove these by an authoritative decision, but lays down principles of universal application, and of the highest importance to the peace and prosperity of the Church. In respect to different opinions it may be said, that one is true and the other false; and in regard to outward practices, that one is right and the other wrong. This the apostle allows, but he declares that such differences are comparatively insignificant. The rightness which God regards is internal and moral; and the only differences which affect men's relations to Him, are those which belong to faith and conscientiousness and love. They who are thus right within, however erroneous in judgment and incorrect in practice, are accepted by God; they serve Christ, and they should regard one another as brethren. If the apostle had removed by his authority the disputes of his day, he would only have promoted present quiet; but by laying down these principles, he has shown how all controversies may be the occasion of good. Men cannot always gain the knowledge of what is true, outwardly right, and generally useful; but they may

through Christ always trust in God, be truthful, upright, and kind. When these duties are observed, differences of opinion and practice fall into their proper place. The controversies referred to seem to have resulted from the retention of Jewish precepts, rather than from the introduction of ascetical practices. The food avoided by some is described as in their judgment *unclean*, ver. 14; those who abstained from such food also observed certain *days*, ver. 5; and they were inclined to be *censorious*, while by others they were regarded as *weak*, ver. 10. They condemned those who were not so scrupulous as they were respecting meats and days, and were in return contemned as superstitious. All these things agree with the Jewish Christians. Moreover, in the conclusion, Jews and Gentiles are mentioned, as the parties who should agree on account of their common union to Christ. The controversies here referred to are different from those referred to in the Epistles to the Galatians and Colossians, which were subversive of Christian faith, and are treated very differently. The controversy respecting the *necessity* of Gentiles observing the Mosaic law, had been long settled. Acts xv. 1.

¶ In the first place, the two opposing parties are exhorted to mutual affection as Christians; notwithstanding their differences in the use of food, and the observance of days. Both are declared to be accepted by the Lord. They should not think ill of one another, because they differed in judgment; but each should act according to what he judged to be best. 1—5.

This is supported by three considerations,—the same-

ness of purpose which existed in connexion with this diversity of practice ;—the design of the death of Christ, which was to produce, not outward uniformity, but that spiritual unity which consists in devotedness to one Lord and Saviour ;—and lastly, the impropriety of their sitting in judgment on one another, when they were fellow-servants, soon to appear before the judgment seat of God. 6—12.

From these principles the apostle proceeds to their practical application. He states a plain rule which should always be observed—not to injure others ; and shows how it might be violated, by doing what was in itself right. Such conduct would not be according to love ; it would be contrary to the example of Christ. The use of liberty in regard to eating and drinking was not such a good, that for the sake of it any injury should be done to others. The kingdom of God was not to be advanced by the use of any one kind of food ; but by the promotion of that righteousness, peace, and joy, which the Divine Spirit imparted to the minds of men. The service of Christ, which was accepted by God and approved by men, was seeking the happiness and improvement of all. 13—19.

After showing how love should be exercised, the apostle returns to the abuse of liberty, of which he had spoken. He repeats in another form the precept already given, with additional inducements. He again asserts, that it was lawful for Christians to take any kind of food, but declares that it was wrong to do this, or anything that would be morally hurtful to others. The higher

## III.

## CEREMONIES AND CONTROVERSIES.

- 1 Now him who is feeble in the Faith Diversity of opinions. accept, not for the decisions of disputes.

knowledge should be regarded as a privilege ; but for those who had not received this knowledge it would be wrong to imitate the conduct of those who had ; and therefore wrong to lead them to do this. 20—23.

From the special subject of the apostle's direction he proceeds to the general rule of conduct for Christians,—that in all things they should be influenced by Love,—not seeking their own pleasure, but that of others, ever regarding what is good, and the improvement of all. This is again supported by a reference to the example of Christ, whose regard for the honour of God was indicated by the statements of the Old Testament, which were written for the instruction and comfort of all. Prayer follows exhortation, that all by mutual love may serve and imitate Christ, and so glorify God. 1—6.

In conclusion the apostle refers to the different parties as Jews and Gentiles, returning to the subject so often mentioned in this Epistle,—their union through Christ. His mission was for the fulfilment of the promises of

This one has faith to eat everything ;<sup>2</sup>  
 but the feeble eats vegetables. Let not<sup>3</sup>  
 him who eats, despise him who eats not ;  
 and let not him who eats not, censure

God, given to the ancestors of the Jews ; and for the communication of the mercy of God to the Gentiles also, according to prophecy. The blessedness of both Jews and Gentiles was predicted : and for this the apostle prayed, as the result of Faith in all, and the gift of the Spirit to all. 7—13.

1. *feeble*.—They who had not the fulness and power of Christian faith, through which the right and the wrong are clearly discerned. 1 Cor. viii. 7. It is implied that a strong faith in Christ would show the needlessness now of the rules of Jewish law, for moral and spiritual improvement ; and the consequent cessation of all obligation to their observance. It may also be inferred that the liberal party, with which the apostle associates himself, xv. 1, was the more active, if not the more numerous ; and that these were chiefly Gentile Christians.

*accept*.—Such were to be received as brethren. xv. 7.

*for decisions*, εἰς διακρίσεις.—These were not to be regarded, either as the ground, or as the object, of mutual acceptance. The preposition is used *retrospectively*, as xi. 32. The decision was improperly made the condition of acceptance. ver. 13. There may be also a *prospective* reference. Some agreement in controverted subjects would be required as the condition of friendly

him who eats ; for God accepted him.  
 4 Who art thou, that judgest the servant  
 of another ? To his own lord he stands,  
 or falls. But he will be upheld, for the

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intercourse, and further agreement would be expected and desired. The partisan may acknowledge those who differ from him in some things, hoping to bring them to entire agreement in the peculiarities of his party. This is not the purpose enjoined by the apostle. xv. 7.

*disputes.*—“Do all things without murmurings and disputes.” Phil. ii. 14.

2. *everything.*—He will eat all that is wholesome, knowing that nothing is in itself unclean, and that Christians are not bound by Jewish law. ver. 14.

*vegetables.*—Only these were eaten by some persons from fear that the meat sold in the markets, or presented at table, might be unclean in kind, or defiled by some connexion with idolatry. 1 Cor. x. 25.

3. *eats.*—He who eats whatever is set for him. The context requires this application.

*despise.*—He might regard such as superstitious and silly.

*censure.*—He might consider this to be unlawful. ver. 22.

*accepted.*—This is said of one, but is implied of both being true of both, and needed for both.

4. *thou.*—This is addressed to the feeble and censorious, but is equally applicable to the other class.

Lord is able to make him stand. This <sup>5</sup>  
 one esteems a day above a day; that  
 one esteems every day. Let each be  
 fully convinced in his own mind.

Unity of  
 service.

He who observes the day, observes it <sup>6</sup>  
 for the Lord; and he who eats, serves  
 the Lord in eating, for he gives thanks

Liberty is first asserted, and then the limit to its use is shown.

*stand.*—He is accepted, and should be acknowledged. The reference is not to Christian steadfastness, as 1 Cor. x. 12; but to the acceptance of all whose faith was sincere. The reading, *God* instead of *the Lord*, seems to have been taken from the preceding verse. But the latter is given by the best MSS., and is more suitable, as Christ is subsequently mentioned as the Lord of all. ver. 9.

5. *day.*—They who distinguished day from day, judged one to be above another. The preposition is thus used, i. 25; iv. 18; xii. 3; Luke xiii. 2, 4; Heb. i. 9; xi. 11. The improper preference of days is referred to, Gal. iv. 10; Col. ii. 16. The apostle does not teach that some kinds of food may not in society be preferable to others, nor that some days may not for religious uses be preferable to others. But he declares that no food is made improper, nor any day more holy than another, by Divine appointment, irrespective of human use and convenience.



to God; and he who eats not, serves the Lord in not eating, and he gives thanks to God. For no one of us lives for himself, and no one dies for himself; since if we live we live for the Lord; and if we die, we die for the Lord. If then we live, and if we die, we are the Lord's. For to this end Christ died

6. *observes*.—Minds it, regards it in practice. viii. 5. The negative clause respecting the observance of days is a marginal gloss, like that added to xi. 6.

*serves*.—Literally, *eats for*, according to the rule I Cor. x. 31.

*not eating*.—Christ gave no precepts respecting food that could be thus misunderstood, but the prohibition of all wrong might be thought to prohibit the things which were supposed to be wrong.

7. *of us*.—This is said of Christians, and not of all men. In the sense required by the argument, it was not true of all.

*dies*.—Death is a part of Christian service, in which faith in God is shown for the good of men.

8. *Lord*.—Christ is both the source and object of the Christian life.

*die*.—This is true of all, and not of martyrs only.

9. *For*.—The common subjection of Christians to the Lord having been noticed as a *fact*, it is next referred to as the result and design of the death and life of Christ.

and came to life, that He might be Lord over both dead and living. But why<sup>10</sup> dost thou censure thy brother?—or why also dost thou despise thy brother?—For we shall all present ourselves at the tribunal of God. For it is written, “*As*<sup>11</sup> *I live,*” the Lord declares, “*to me every knee shall bow, and every tongue shall make acknowledgment to God.*” Consequently<sup>12</sup>

*came to life*, ἐζησεν.—The order of the words shows that the life mentioned followed death. It was manifested at the resurrection, and continues for ever,—the source of spiritual and eternal life to all who have faith in Him. v. 10; vi. 10; viii. 34; John xiv. 19; Acts ii. 33; Heb. vii. 25. He is the Lord, not merely as receiving honour and obedience; but as giving help, protection, salvation. The shorter reading is given by many MSS., and accounts for others.

10. *thou*.—First addressing the feeble, and then the strong.

*of God*.—The other reading, *of Christ*, is taken from 2 Cor. v. 10.

11. *written*.—Isa. xlv. 23. In the Hebrew and the Septuagint, the passage begins, “*By myself I have sworn.*”

*to me*.—This is fulfilled by submission to Christ. Phil. ii. 11.

*acknowledge*.—xv. 9; Matt. xi. 25.

then, each of us will render account of himself to God.

13 No longer therefore let us decide on The rule of Love. one another; but rather decide this, not to place a hindrance for the brother, or  
 14 a cause of stumbling. I know and am assured by union to the Lord Jesus, that nothing is unclean of itself; but to him who considers anything to be unclean,  
 15 to that person it is unclean. Now if on

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12. *of himself.*—He is responsible for himself, but not for others. That they are the servants of God, is one reason against our censuring others. ver. 4. That we are ourselves responsible to Him, is another reason.

13. *decide.*—The common term for judging includes sometimes a reference to choice, a practical determination. 2 Cor. ii. 1.

14. *assured.*—“*Every creature of God is good, and nothing to be rejected, being received with thanksgiving.*” 1 Tim. iv. 4. This was the teaching of Christ. Matt. xv. 17, 18. The apostle would not withhold the expression of his convictions, for this would be unfaithfulness to the truth. But he would refrain from the conduct which these convictions allowed, when such action would be injurious to others, or merely painful. Thus he maintained at the same time truth and love; and increased the manifestation of the latter, by its association

account of what is eaten, thy brother is distressed, thy conduct is no longer according to love. Do not by thy food destroy that man, for whom Christ died. Let not then evil be said of the good<sup>16</sup> you have; for the kingdom of God is<sup>17</sup> not eating and drinking; but righteousness and peace and joy, by the Holy

with the former. Concealment of convictions is never commended for the sake of peace.

15. *Now if, εἰ γὰρ*.—This is the better reading; but a reason is given for the admonition of ver. 13. In English, *for if* would refer to the statement of the preceding verse.

*distressed*.—Love will not cause pain to another, merely to gratify one's own inclination; much less will it inflict a serious injury, for so small a gain.

*destroy*.—This would be a possible consequence, as he was led into sin. I Cor. viii. 11.

16. *good*.—Their knowledge and liberty might be so described. This, and not Christian faith in general, would be subject to censure; and to this the following reason applies. The other meaning is given by the reading of a few MSS.: *our good*.

*evil*.—This would be attributed, rightly or wrongly; but in either case, injuriously.

17. *eating*.—The service of God is not in the use of certain kinds of food. "*Food does not commend us to*

18 Spirit. For he who thus serves Christ, is well-pleasing to God, and approved  
 19 by men. Consequently, then, we should pursue those things which belong to peace, and which are for the improvement of one another.

20 Do not, for the sake of what is eaten, cast down the work of God. All things

Abuse of liberty.

*God ; for neither if we eat, are we the better ; nor if we eat not, are we the worse."* I Cor. viii. 8.

*the Holy Spirit.*—The Divine power produces righteousness, peace and joy. The reference is not to common social morality and enjoyment, but to the higher and more complete morality and blessedness which come from Christian faith.

18. *therein, ἐν τούτῳ.*—This is the reading of the best MSS. The reference appears to be to all that has been mentioned, not to the first or last part alone. The service of Christ is represented as being moral in its nature, and spiritual in its source.

19. *improvement, οἰκοδομῆς.*—The term employed refers to the increase of Christian excellence in Christian fellowship,—the building up of persons in one society. I Cor. iii. 9 ; Eph. iv. 16.

20. *work of God.*—" *We are His work.*" Eph. ii. 10. The reference is to the faith and character of him who is led into sin, and whose improvement should be sought.

are indeed pure ; but evil is to the man whose eating is with a hindrance. It is <sup>21</sup> well not to eat meat, nor drink wine, nor do anything which causes the brother hindrance, or stumbling, or weakness. The faith which thou hast, <sup>22</sup>

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*with a hindrance, διὰ προσκόμματος.*—In connection with it. So the preposition is used. ii. 27 ; iv. 11 ; vii. 4. The hindrance is that which is given by the eating. Two courses of conduct are described in this and the following verse, the one being condemned and the other commended : and as in the latter the eating mentioned is that which is injurious to another, so in the former it must be the same. The conduct censured is contrary to the direction given, ver. 13, not to place a hindrance for the brother. That there was evil to the man who ate what he deemed it wrong to eat, has already been stated, ver. 14, and is again declared more strongly, ver. 23. The additional statement is here made, that eating what is known to be lawful is wrong, if the occasion of ill to another. Such conduct has before been said to be not according to love, ver 15 ; and now it is declared to be morally wrong, though legally right.

21. *weakness.*—The longer reading is more probably the right ; and the reference to character at the conclusion, properly follows the reference to conduct in the two preceding terms. The apostle states his own resolution to act thus. 1 Cor. viii. 13.

have respecting thyself before God. Happy is he who does not censure<sup>23</sup> himself in what he prefers. But he who is in doubt, if he should eat, is condemned; because his conduct is not from faith. And all that is not from faith is a sin.

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22. *which thou hast*, ἣν ἔχεις.—The relative is given in some of the best MSS., and may have been left out accidentally.

*before God*.—Thus it will be useful to you, and injurious to none.

*Happy*.—This is in opposition, both to the eating before referred to, which occasions ill to another; and to that subsequently mentioned,—the eating with doubt of its lawfulness.

23. *from faith*.—The conduct of those who through faith in Christ were convinced of the lawfulness of all kinds of food, and who used their liberty when it was not hurtful to others, is contrasted with that of those who took the same food without the same convictions. The concluding general proposition is not given as a reason for the preceding statement, but as an extension of the principle to similar cases. Other things might be done with a supposition that they were wrong: and then they became sin. The apostle does not teach that every action which is not produced by faith, has the nature of sin. In many MSS. the concluding doxology

Example of  
Christ

But we who are strong ought to bear <sup>1</sup>  
the weaknesses of the feeble, and not to  
seek our own pleasure. Let each of us <sup>2</sup>  
seek to please his neighbour, respecting  
what is good, with a view to improve-  
ment. For Christ also did not seek <sup>3</sup>  
His own pleasure ; but, as it is written,  
“ *The reproaches of those who reproached  
Thee, fell upon me.*” For what was <sup>4</sup>

of the epistle is improperly introduced at the end of this chapter, which was the end of a church lesson. But the same subject is continued in the next chapter, where exhortations immediately follow referring to the two classes of persons here mentioned.

1. *weaknesses*.—Here their scrupulousness is especially referred to, but not exclusively. “*Bear one another’s burdens, and so fulfil the law of Christ.*” Gal. vi. 2. Sympathy is enjoined, as well as forbearance. Bear their weaknesses, not simply, bear with them. All pleasing of others is not commended ; two limitations are added, the conduct enjoined being the proper result of faith in Christ. “*If I were still pleasing men, I should not be Christ’s servant.*” Gal. i. 10.

2. *good*.—The character of the conduct is first mentioned, and then the general purpose.

3. *written*.—Ps. lxxix. 9. The first part of the verse is applied to the conduct of Christ. John ii. 17. “*Zcal for Thy house consumed me.*” He was reproached by men,



written of old, was written for our instruction : that through the steadfastness, and through the encouragement, of the Scriptures, we might have the hope. Now may God, who gives the steadfastness and the encouragement, grant unto you to seek the same thing one with another, according to Jesus Christ ; that united in heart you may

because of His devotedness to the service of God ; and He felt, as His own, the dishonour which was done to God. What the Psalmist said of himself, was the expression of a spirit and state which were manifest in Christ. "*I seek not my own will.*" John v. 30 ; vi. 38. His love to men, in dying for them, has been presented in contrast to the conduct of those who to please themselves injured their brethren. xiv. 15. Now His regard to the honour of God, in bearing the reproaches of men is referred to, in contrast to the conduct of those who were indifferent to the service and honour of God, seeking their own pleasure.

4. *of old.*—Similar statements respecting the purpose of the Old Testament Scriptures are made, 1 Cor. x. 11 ; 2 Tim. iii. 16. They abound in examples of steadfastness, faith, and hope.

5. *the same.*—This is compatible with much diversity of opinions and practices.

6. *the God.*—"The God of our Lord Jesus Christ."

with one mouth glorify the God and Father of our Lord Jesus Christ.

Gentiles  
with Jews.

Wherefore accept one another, even 7  
as Christ also accepted you, for the  
glory of God. For I say that Christ 8  
has become a minister to circumcised  
men, on account of the Truth of God,  
to confirm the promises given to their

Eph. i. 17. "*My God and your God.*" John xx. 17.

7. *for the glory.*—That you may manifest and promote it. ver. 6 and 9. The reading *you*, instead of *us*, is best supported.

8. *For Christ.*—This is the reading of the best MSS. The example of the Lord is referred to, as ver. 3.

*minister.*—"The Son of Man came not to be ministered to, but to minister." Matt. xx. 28. His first ministry was to the Jews. "*I was not sent, but to the lost sheep of the house of Israel.*" Matt. xv. 24.

*circumcised.*—Not all, but some, are referred to, the article being wanting. The abstract noun is used for the concrete. iii. 30; iv. 12; Gal. ii. 7; Eph. ii. 11; Col. iv. 11.

*confirm.*—By fulfilment. It was promised that Christ should arise from the Jews; but not that He would bestow any peculiar blessings on them. This clause is merely explanatory of the preceding reference to the truth of God.

9 fathers; but that the Gentiles, on account of Mercy, glorified God. Even as it is written, "*Therefore I will offer praise to Thee among Gentiles, and I will sing to Thy*  
 10 *name.*" And again one says, "*Rejoice,*  
 11 *ye Gentiles, with His people.*" And again, "*All ye Gentiles, praise the Lord, and let*

9. *but that.*—Two acknowledgments would be made, one by Jews respecting the *faithfulness* of God, the other by Gentiles respecting the *mercy* of God. These clauses are co-ordinate, and the second cannot well be combined with the merely explanatory clause which precedes. It depends on the *I say* of ver. 8, and is an addition of Gentiles to Jews, with a notice of difference. The truth and mercy of God appeared in both Jews and Gentiles; but the former had a peculiar interest in the promises, which to the latter were unknown.

*Gentiles.*—"Other sheep I have, who are not of this fold." John x. 16.

*written.*—Ps. xviii. 49; Deut. xxxii. 43; Ps. cxvii. 1 Isa. xi. 10. These and many other passages declare the association of Jews and Gentiles in the service of God; and thus they predict what is fulfilled in the kingdom of Christ.

10. *Rejoice.*—The quotation is from the Septuagint. The preceding words, to which nothing corresponds in the present Hebrew Text, are quoted, Heb. i. 6; Deut xxxii. 43.

*all nations give praise to Him.*” And <sup>12</sup> again, Isaiah declares, “*There will be the Root-sprout of Jesse, and One raised up to rule over Gentiles. In Him Gentiles shall have hope.*” Now may God who <sup>13</sup> gives the Hope, fill you with all joy and prosperity by the exercise of Faith, that you may have this hope abundantly, by the power of the Holy Spirit.

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11. *again.*—There is no reason for supposing that Gentiles were called to praise God for benefits in which they did not share.

12. *Root-sprout.*—Rev. v. 5; xxii. 16. “*The offspring of David.*” The quotation is according to the Sept., which differs slightly from the present Hebrew Text.

13. *hope.*—Referring to that before mentioned, the hope belonging to the Scriptures. ver. 4. In this concluding supplication the apostle, besides mentioning the good desired, refers also to the Author and Giver of all good, to the means appointed by Him, and the effective power communicated by Him.

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I. Christians are free from the law of Ceremonies, but subject to the law of Love; they are servants of Christ, accountable to God; they may differ in opinions and practices, yet be equally sincere and accepted.

II. The Strong should receive the Weak as brethren, helping and not despising them ; declaring their own convictions, but avoiding in conduct what would injure or grieve others.

III. The Feeble should receive the Strong as brethren ; not censuring their conduct, but abstaining themselves from what they did not approve.

IV. Jews have a special relation to God, receive the fulfilment of promise in the appearance of Christ among them, but have no superiority.

V. Gentiles are associated with Jews in the worship of God, in the faith of Christ, and in all the blessings of His kingdom.

VI. Christ was a minister to the Jews, the hope of the Gentiles, the universal Lord. He died for sinners, from love to them, and suffered reproach in the service of God. He lives to govern all, and to save all who have faith in Him. He requires what is morally right according to His example ; all this, and only this.

VII. The Spirit of God produces righteousness, and peace, and joy, and hope in those who have faith.

VIII. God is to be supremely worshipped. His glory should be sought, His goodness acknowledged, and His blessing supplicated, always and by all.

IX. Sacred Scriptures were given by inspiration of God : they contain many types of Christ, and predict the universality and blessedness of His kingdom.

Sal  
JLH

## PART VII.

### Conclusory.

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CH. xv. 14—xvi. 27.

- SEC. I. PERSONAL STATEMENTS, OFFICE,  
AND JOURNEYS - - - Ch. xv. 14—33.
- II. COMMENDATIONS AND SALUTA-  
TIONS - - - - - xvi. 1—16.
- III. CAUTION, COMPANIONS, AND DOX-  
OLOGY - - - - - 17—27.

## Words of the Lord Jesus.

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- I. *I have much people in this city.* - - - Acts xviii. 10.  
*My grace is sufficient for thee.* - - - 2 Cor. xii. 9.
- II. *By this all will know that you are my disciples, if you have love one for another.* - John xiii. 35.  
*It is more blessed to give than to receive.* - Acts xx. 35.
- III. *All authority in heaven and on earth was given to me. Go forth, and make disciples of all nations; baptizing them for the name of the Father, and of the Son, and of the Holy Spirit: instructing them to observe all things whatever I commanded you. And, lo, I am with you always, until the end of the world.* - - - - Matt. xxviii. 18.  
*Be encouraged; for as thou didst bear witness concerning me unto Jerusalem, so thou must also bear witness unto Rome.* Acts xxiii. 11.



## PART VII.

### CONCLUSORY.

Part VII. Ch. xv. 14—xvi. 27.—The last part of the Epistle has three sections,—the first containing some statements respecting the apostle's office and plans,—the second, a commendation of a Christian lady, with a long list of salutations to his friends at Rome,—and the third, a final admonition, with other salutations and the doxology.

Sec. I. 14—33.—After finishing the discussion of the subjects of the Epistle, the apostle again refers to himself as at the beginning, stating that his office was a reason for addressing them as he did. i. 8.

He first expresses his confidence in those whom he addressed, as Christians well instructed; and then declares, in terms taken from the priestly office, his higher office as apostle to the Gentiles; which made it proper that he should both remind them of what they already knew, and add something to their instruction. He refers to what elsewhere Christ had accomplished by his ministry, which had been accompanied with

## I.

## PERSONAL STATEMENTS, OFFICE, AND JOURNEYS.

His apostle-  
ship. Now I myself also am assured re-<sup>14</sup>  
specting you, my brethren, that you  
also are yourselves full of goodness,

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manifest proofs of his mission as an apostle, and with the best results; being chiefly among those who were altogether ignorant of the Gospel. 14—21.

He then says that these occupations had hitherto prevented his visiting them, though he had for many years desired this; but that ere long he hoped to see them on his journey to a country where the Gospel was still unknown. But before going to Spain he had to go to Jerusalem, to convey the contribution of Gentile churches to the poor of their Jewish brethren. After this he hoped to come to them, with such blessings as Christ bestowed through His apostles. 22—29.

Finally, he asks their prayers that he may be preserved from his adversaries in Judæa,—that his ministry to his brethren in Jerusalem may be well received by them,—and that so he may come to them safely and happily, for their comfort and his own. 30—33.

14. *assured*.—This was the truthful expression of Christian courtesy, and not a mere compliment.

being supplied with all knowledge, able  
 15 also to admonish one another. But with  
 more freedom I have written to you,  
 brethren,—in part as reminding you,  
 —on account of the favour given to me  
 16 by God, that I should be an officer of  
 Christ Jesus for the Gentiles; minister-  
 ing as a priest the Good-message of  
 God; that the offering up of the Gen-  
 tiles may be acceptable, being con-

15. *in part.*—The limitation should be taken with what follows, as xi. 25, xv. 24. This is the character of a portion of the Epistle; it contains things new and old. The freedom or boldness of the apostle was not partial, and resulted from his office. To remind was not properly an apostolical service.

16. *as a priest.*—i. 9. The Gentiles constitute the offering. xii. 1. All Christians are equally priests, Jesus Christ being the High Priest. The term is never in the New Testament applied to any ecclesiastical officers. Heb x. 21; 1 Pet. ii. 5; Rev. i. 6; v. 10; xx. 6. The apostle regarded the preaching of the Gospel as the highest part of his office. 1 Cor. i. 17. "*Unto me, who am less than the least of all saints, was this favour given, that among the Gentiles I should declare the Good-message of the undiscoverable bounty of Christ.*" Eph. iii. 8.

secrated by the Holy Spirit. I have <sup>17</sup> this glorying by union to Christ Jesus, in that which relates to God. For I <sup>18</sup> will not presume to say anything of what Christ did not accomplish through me for the obedience of Gentiles, in word and deed, by the power of signs <sup>19</sup> and wonders, by the power of the Holy Spirit; so that from Jerusalem, and around unto Illyricum, I have completed the publication of the Good-

17. *this glorying*.—That which respected the ministry of the Gospel; and of this he gloried, only within his own sphere of labour; and not in what he had himself done, but in what Christ had effected by him. 2 Cor. xii. 5, 9.

18. *presume*.—He had spoken of his boldness as an apostle, ver. 15, but as an apostle he would only be bold to testify of what the Lord had done by him.

*obedience*.—The obedience of faith is mentioned in the salutation as the object of his ministry. i. 5.

19. *signs*.—Such are mentioned, Acts xiii. 11; xiv. 3, 10; xvi. 18, 26; xix. 11; xx. 9; xxvii. 24; xxviii. 6, 9; 2 Cor. xii. 12.

*the Holy Spirit*.—Here the inward and spiritual effects of his ministry are added to the outward signs. The

<sup>20</sup> message of Christ; being ambitious thus to declare the Good-message,—not where Christ was named,—that I might not build on the foundation of another.

<sup>21</sup> But as it is written, “*They shall see, to whom there was no message respecting Him; and they who have not heard shall understand.*”

<sup>22</sup> Wherefore also I was hindered on His plans. many occasions from coming to you.

<sup>23</sup> But now I have no longer a station in

apostle attributed the greatest importance to these. ver. 16; 1 Cor. i. 5, 6; ii. 4; 2 Cor. iii. 3; Eph. i. 13; Phil. i. 5, 9; Col. i. 6; 1 Thess. i. 5, 9.

*Illyricum.*—This was the extreme to which he had gone, in the direction of Rome. Acts xx. 2.

*completed.*—Col. i. 25. He had done all for which an apostle was required. Others would continue and extend the work which he had begun.

<sup>20.</sup> *ambitious, φιλοτιμούμενον.* The same preference is expressed, 2 Cor. x. 15. The participle is given in the best MSS., and is not likely to have been substituted for the verb.

<sup>21.</sup> *written.*—Isa. lii. 15.

<sup>22.</sup> *hindered.*—This was before alluded to, i. 13.

<sup>23.</sup> *have.*—The participle in this, and the following clause, is used instead of the verb, as it frequently is in

these districts, and have, from many years, a strong wish to come to you, whenever I go into Spain. For I hope <sup>24</sup> to see you in my journey, and by you to be sent forward there, when first my desire for you is in part satisfied. But <sup>25</sup> now I am going to Jerusalem on a service for the saints. For Macedonia <sup>26</sup> and Achaia thought it good to make some contribution for the poor of the

Hebrew and Syriac. This usage would be natural in common speech, for subordinate propositions. ix. 28; x. 12; Acts xxiv. 5; 2 Cor. v. 12; vi. 3; vii. 5. The clause, *I will come to you*, is omitted in the best MSS., and was added to facilitate the construction.

24. *Spain*.—In the Epistle of Clement, written from Rome to the Corinthians, reference is made to a journey of Paul to the limit of the west. This agrees with the tradition, that the apostle visited Spain, after his first imprisonment in Rome. Clem. I. Ep. 5; Euseb. H. E. ii. 22.

25. *Jerusalem*.—This journey is referred to, Acts xix. 21, xx. 3.

26. *Macedonia*.—Their collection is mentioned, 2 Cor. viii. 1, ix. 2.

*Achaia*.—Their contributions are noticed, 1 Cor. xvi. 1, 3.

<sup>27</sup> saints who are in Jerusalem.—For they thought it good, and they are debtors to them. For if in their spiritual possessions the Gentiles participated, they ought also to minister to them with the  
<sup>28</sup> temporal. Having then finished this service, and secured to them this fruit, I  
<sup>29</sup> will go away by you into Spain. And I know that coming to you, I shall come with an abundance of Christ's blessing.

*contribution, κοινωνίαν.*—xii. 13 ; 2 Cor. ix. 12 ; Heb. xiii. 16.

<sup>27.</sup> *For they.*—The statement of the preceding verse is repeated, that another may be combined with it. The contribution was not simply a gift to the needy ; it was a return for benefits received. They thought it good, and there was much reason for their so thinking.

*participated, ἐκοινωνήσαν.*—As there had been a communication of one kind of possessions, so there should be of the other. “*If we sowed for you the spiritual things, is it much if we shall reap the temporal ?*” 1 Cor. ix. 11.

<sup>28.</sup> *fruit.*—The benefit resulting from right conduct. Phil. iv. 17.

<sup>29.</sup> *blessing.*—i. 11. The shorter reading is given in the best MSS.

His request. But I beseech you, brethren, because <sup>30</sup> of our Lord Jesus Christ, and because of the love of the Spirit, to strive with me by your prayers unto God on my behalf; that I may be delivered from <sup>31</sup> the disobedient in Judæa, and my service for Jerusalem be acceptable to the saints; that with joy I may come <sup>32</sup> to you by the will of God, and be refreshed with you. Now the God of <sup>33</sup> peace be with you all. Amen.

30. *because of*, διὰ τοῦ.—xii. 1; 1 Thess iv. 1, ii. 14.  
*of the spirit*.—The affection which had this source.

*strive*.—They might by their prayers help him in his striving; and his striving was against the opposition of men, not against God.

31. *delivered*.—The first object. The danger is stated in the history. Acts xx. 24, xxiii. 12.

*acceptable*.—The second object. Acts xxi. 21.

32. *the will*.—The same dependence is expressed by the apostle, i. 10.

*refreshed*.—The third object. i. 12.

33. *of peace*.—The Author and Giver, as xv. 5, 13.

I. S. Paul's apostleship was confirmed by miracles, by the manifestation in himself of the Spirit of Christ,



and by its communication to others. He readily acknowledged the wisdom and goodness of others, delighted in the affection and society of his brethren, and sought their sympathy and prayers.

II. The Christian Ministry is for the consecration of men to God, through the proclamation of the Gospel, and by the gift of the Holy Spirit. It is superior to the Levitical priesthood, being in a nobler temple, with spiritual sacrifices, and better services. Some have to plant, and some to water; some to lay the foundation, and some to raise the building.

III. Christian Churches have gifts for mutual instruction and improvement; they should communicate in things spiritual and material, according to their ability and the need of others.

IV. Prayer should be for others as well as ourselves, for what is external as well as for what is internal. It is not vain, though plans are frustrated and hopes disappointed.

## II.

## COMMENDATIONS AND SALUTATIONS.

Phœbe. Moreover I commend unto you <sup>1</sup>  
Phœbe our sister, who is a deaconess  
of the church in Kenchrea; that in <sup>2</sup>  
the service of the Lord you may

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Sec. II. Ch. xvi. 1—16.—After commending to their care a Christian lady from a neighbouring church, and sending his salutation to the two friends with whom he had lived some time at Corinth, and probably at Ephesus; the apostle makes affectionate and honourable mention of many others. The list of salutations is unusually long, and it has been urged as an objection to the genuineness of this part of the epistle. But it is what might be expected. All apparently are named with whom the apostle was personally acquainted. This could not be done in letters to the churches which he had visited, but might be done here. Jews and Christians had been banished from Rome; and many of them, whom the apostle had met in various places, had now returned. There are twenty-five salutations to separate persons, two to families, three to small societies, and in conclusion a salutation for all. In this section there is one Hebrew name, with several Latin, and more Greek. The mention of nine women, in a public epistle, shows

receive her, as it becomes holy persons, and assist her in whatever business she may have need of you ; for she also has been a kind helper of many, and of myself.

- 3 Salute Prisca and Aquila, my fellow-  
labourers in the service of Christ Prisca and  
Aquila.
- 4 Jesus, who for my life laid down their  
own necks;—to whom not only do I

the new place of women in the Christian church, and the importance of their work.

1. *deaconess.*—Such officers seem to be referred to, 1 Tim. iii. 11 ; v. 9 ; Tit. ii. 3. They are mentioned in the Epistle of Pliny, *ministræ*, x. 97. Kenchrea was the eastern port of Corinth.

2. *service.*—You will serve the Lord by assisting her.

3. *fellow-labourers.*—They are mentioned, Acts xviii. 2, 18, 26 ; 1 Cor. xvi. 19 ; 2 Tim. iv. 19. They were with S. Paul at Ephesus, when he wrote the first Epistle to the Corinthians ; but they might very well be in Rome when he paid his second visit to Corinth. Both names, Prisca and its diminutive Priscilla, are used in different places ; the former, according to the best MSS., is used by S. Paul, and the latter by S. Luke. These persons had risked their own lives to preserve the apostle in some great danger, such as that referred to, 1 Cor. xv. 32 ; 2 Cor. i. 8 ; Acts xix. 30.

4. *the church.*—There was such a society in their

give thanks, but also all the churches of the Gentiles;—and the church at their house.

Other friends.

Salute my beloved Epenetus, who<sup>5</sup> is the firstfruits of Asia for Christ. Salute Mary, who laboured much for<sup>6</sup> you. Salute Andronicus and Junia,<sup>7</sup> my kindred and my fellow-prisoners; who are honoured among the apostles, who also before me belonged to Christ. Salute my beloved Amplias who is the<sup>8</sup> Lord's. Salute Urbanus, our fellow-<sup>9</sup> labourer in the service of Christ; and my beloved Stachys. Salute Apelles,<sup>10</sup> who has been proved in Christ's

house when they resided at Ephesus, 1 Cor. xvi. 19; and similar societies are mentioned, Col. iv. 15; Philemon, ver. 2.

5. *firstfruits*.—Other persons are mentioned as the firstfruits of Achaia. 1 Cor. xvi. 15. Asia, which is the reading of the best MSS., is the name of a province in Asia Minor, of which Ephesus was the capital.

6. *for you*, εἰς ὑμᾶς.—This is the reading of the best MSS., and is not likely to have been made by copyists, while it accounts for the two other readings, ἐν ὑμῖν and εἰς ἡμᾶς. The apostle had heard from others of her Christian diligence in former days.

service. Salute those who are of the household of Aristobulus. Salute  
 11 Herodion my kinsman. Salute those of the household of Narcissus, who  
 12 belong to the Lord. Salute Tryphena and Tryphosa, who labour in the service of the Lord. Salute the beloved Persis, who laboured much in the  
 13 service of the Lord. Salute Rufus, who is distinguished in the Lord's service; and his mother and mine.  
 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren  
 15 with them. Salute Philologus and Julia, Nereus and his sister, and Olym-

7. *among the apostles.*—They were associated with the apostles, and honoured by them. The husband and wife are mentioned together. ver. 3, 15. Women were subject to imprisonment as well as men. Acts viii. 3.

10. *of the household.*—Aristobulus was either dead, or known to be absent, and therefore he is not saluted.

13. *esteemed, ἐκλεκτὸν.*—Something more is expressed by the term than could be said of all Christians. A person of the same name is mentioned, Mark xv. 21.

14. *Hermes.*—This name precedes Hermas in the best MSS. The latter was supposed to be the writer of the "Shepherd."

pas, and all the holy persons with them.

Salute one another with holy affection. <sup>16</sup>

All the churches of Christ salute you.

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16. *holy affection, φιλήματι ἀγίῳ.*—The expression is general, for any effect or manifestation of love; and is not restricted to the act by which family affection is usually shown. The disposition of mind is enjoined, with its proper exercise; and this may be in any service or expression of kindness. The particular outward act, sometimes denoted by the word, was subsequently introduced, without any scriptural authority, as a church ceremony; the term being restricted, and the direction taken literally. The kissing one another in public religious assemblies was not likely to increase Christian affection, and oriental sentiments would not make the practice unobjectionable. Nor is it likely that there should be any occasion to promote the practice by apostolical authority; and this, without any such cautions and directions as the supposed custom would certainly require. In the ancient churches several strange usages resulted from the literal interpretation of Scripture,—as the putting off and putting on of garments, the dipping under water, the application to the person of salt and oil, the washing of the feet of others, the lighting of lamps. A century is quite sufficient for the introduction of many changes; and therefore the customs of the second or third century cannot prove apostolic usage. They show a system of things very different

from what appears in the New Testament. The exhortation to brotherly affection is in several passages given in the same form. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

*All the churches.*—This is the reading of the best MSS., and expresses what the apostle knew to be the sentiment of all. ver. 4.

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I. Christian friendship is founded on personal relation to Christ.

II. It requires mutual affection and esteem, co-operation and service.

III. It is promoted by proper expression, and is good for all.

## III.

## CAUTION.—COMPANIONS.—DOXOLOGY.

Caution. But I exhort you, brethren, to mark <sup>17</sup> those who make divisions and occasions of stumbling, contrary to the instruc-

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Sec. III. Ch. xvi. 17—27.—Before concluding the epistle, the apostle adds a brief warning against those who might cause dissensions among them, by teaching doctrines contrary to the instruction they had received. These admonitions naturally follow the salutations, which were expressions of the Christian union thus disturbed. They have a special character, and are separated from the general instruction of the epistle, and from the apostle's statements respecting himself. They are therefore fitly placed, and form an integral, though very subordinate, portion of the epistle. The persons mentioned are like those noticed in the Epistle to the Corinthians. They were wicked men,—wrong in purpose and practice, as well as in opinion,—the emissaries of Satan, whom all Christians should resist, and whom they would overcome. 17—20. After his own usual salutation, the apostle gives those of several companions, to which the writer of the epistle adds his own. 21—23. The epistle ends with a scrip-



tion which you received; and turn  
 18 away from them. For such persons are  
 not serving our Lord Christ, but their

tion of praise to God, in which the subjects mentioned in the salutation at the beginning are again referred to. The Gospel is again described as coming from God,—as respecting Christ,—as obscurely indicated by prophets,—as fully declared by apostles,—as the means of producing faith and obedience,—as designed for all nations,—and for the fulfilment of the purpose of God, through Jesus Christ. 25—27. The final doxology has been inserted at the close of ch. xiv. in many MSS. Some give it there only, some only here, and some in both places. It is manifestly in the style and spirit of the apostle, and it is most proper at the end of the epistle, where it stands in the best MSS., and in the ancient versions. It was probably transferred, because the doxology was considered a profitable conclusion to the church lesson of the 14th chapter, where the feeble are referred to, who especially needed to be established; and because no doxology in other epistles follows the benediction.

17. *divisions*.—Similar cautions are given in other epistles. 1 Cor. iii. 3; 2 Cor. xi. 20; Phil. iii. 2, 18; 1 Tim. vi. 3.

18. *false speech*, *εὐλογίας*.—They are described as false apostles, who were really servants of Satan, though they pretended to be servants of righteousness, and apostles of Christ.

own greediness; and by kind speech and fair speech they lead astray the hearts of the guileless. For your<sup>19</sup> obedience is made known to all; therefore I rejoice over you; but I wish you to be wise for what is good, yet simple for what is evil. And the God of peace<sup>20</sup>

19. *obedience.*—“*Your faith is spoken of in all the world.*” i. 8. This might attract to them strangers who abused their confidence.

20. *Satan.*—There is an allusion to the promise, Gen. iii. 15. The expression is evidently figurative, but Satan was to the apostle more than a figure of speech. In most of the epistles of S. Paul some reference is made to the Evil One, the adversary of God and man. Personal names, and the personal attributes of intelligence and purpose, are so employed that it cannot be supposed that the apostle merely refers figuratively to evil principles. The Hebrew name Satan, and its Greek equivalent the Devil, are both used. He is described as the God of this world, 2 Cor. iv. 4,—and as a spirit ruling in the minds of the disobedient. Eph. ii. 2. Wicked men are his ministers, 2 Cor. xi. 15; Acts xiii. 10,—and other spiritual agencies are subservient to his bad designs. Eph. vi. 12. He seeks to hinder the preaching of the Gospel, 1 Thess. ii. 18,—and promotes falsehood and wickedness. 2 Thess. ii. 9, 10. He entices men to sin, 1 Cor. vii. 5; 1 Tim. v. 15,—and urges

will bruise Satan under your feet speedily. The favour of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow-labourer, salutes Companions. you; and Lucius and Jason and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, salute you, who wrote this epistle in the

them to despair. 2 Cor. ii. 11. He has some power over the bodies of men in producing sickness, 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20,—but more over their minds, in using pain and pleasure, bad examples and influences, to produce distrust of God, and the practice of evil. Eph. iv. 27; vi. 11; 1 Tim. iii. 7; 2 Tim. ii. 26. Similar is the teaching of S. Peter and S. John: and the words of Jesus Christ are equally distinct. Matt. xii. 26; xiii. 19, 39; xxv. 41; Luke x. 18, 19; John viii. 44; xii. 31; xiv. 30. Since wicked men exist, there can be no great improbability in the existence of other wicked beings, with similar aims and influences: and no other power is in the Bible attributed to the Devil and his angels. While evil effects abound, nothing can be gained by denying any evil agency.

*The favour.*—This is the usual concluding benediction, and was probably written by the apostle himself. 2 Thess. iii. 17.

<sup>21</sup>. *Timothy.*—He is mentioned Acts xvi. 1, xvii. 14, xviii. 5, xix. 22, xx. 4, and is associated with the apostle in several epistles.

service of the Lord. Gaius salutes <sup>23</sup> you, who is my host, and of all the church. Erastus, the steward of the city, salutes you; and the brother Quartus.

Doxology. Now unto Him who is able to <sup>25</sup>

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*Lucius.*—The same name is mentioned Acts xiii. 1. It differs from Luke, the name of the historian, another companion of the apostle. Col. iv. 14; 2 Tim. iv. 11; Philem. ver. 24.

*Jason.*—He is mentioned Acts xvii. 5.

*Sosipater.*—A person named Sopater is mentioned Acts xx. 4, but there is no evidence of identity.

22. *Tertius.*—It appears from this statement that the epistle was dictated by the apostle. He seems generally to have employed an amanuensis, but not always. Gal. vi. 11.

23. *Gaius.*—He was one of the first converts at Corinth. 1 Cor. i. 14.

*Erastus.*—Another person of this name was one of the assistants of the apostle, who preceded him in his second journey to Corinth. Acts xix. 22. The Erastus who remained at Corinth, at a later time, is more likely to be the person here mentioned. 2 Tim. iv. 20.

24. This verse, which is a repetition of ver. 20, is wanting in the best MSS., and is given by those which omit that. It forms the conclusion of the epistle, when the doxology is omitted or transferred.

establish you, according to my Good-message and the proclamation of Jesus Christ,—according to the revelation of the secret unpublished in ancient times,  
 26 but now manifested also through the prophetic scriptures; being made

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25. *establish you.*—This object is referred to, i. 11. All needed to be strengthened and confirmed. 1 Thess. iii. 2, 13; 2 Thess. ii. 17; iii. 3.

*my Good-message.*—The Gospel which he declared. ii. 16.

*the proclamation, τὸ κήρυγμα.*—Jesus Christ was proclaimed to be the Lord and Saviour of men. This was the Gospel which S. Paul preached. 1 Cor. i. 23; ii. 2; xv. 12.

*according to.*—Two co-ordinate clauses seem to be introduced by the same preposition, and they give two representations of the same subject. The secret now revealed is that which the Gospel manifests. Eph. i. 9; iii. 3; vi. 19; Col. i. 26; ii. 2.

26. *also through, διὰ τε.*—What was plainly declared by the apostles was afterwards found to be already taught by the prophets. Where at first contradiction was supposed, perfect agreement afterwards appeared. i. 2; iii. 21; Luke xxiv. 25; Acts xviii. 28.

*according to.*—The publication of the Gospel to all nations is again declared to be according to the eternal purpose of God. 2 Tim. i. 9; 1 Pet. i. 20.

known to all nations, according to the appointment of the eternal God, for the obedience of Faith,—unto the Only<sup>27</sup> Wise God, through Jesus Christ,—unto Him be the glory for ever and ever. Amen.

*the obedience of Faith.*—This is stated to be the object of the apostle's ministry, i. 5.

27. *Only Wise.*—The Divine wisdom appeared in the light which the Gospel cast on the condition and history of the world. xi. 33; I Cor. i. 21; I Tim. vi. 15.

*unto Him, ᾧ ἡ δόξα.*—There is a repeated expression for the object, which is pleonastic but not improper, being occasioned by the complexity of the sentence, and for the sake of emphasis. The pronoun corresponds to the two preceding expressions for the object of praise, which would be incomplete without this addition,—*Now unto Him who is able . . . unto the Only Wise God, . . . unto Him be the glory.*

There are similar doxologies in other epistles: “*Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages for ever and ever. Amen.*” Eph. iii. 20. “*Now unto the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.*” I Tim. i. 17.

I. Divisions are disadvantageous, and their authors should be avoided.

II. Some professing to serve Christ, serve only their own selfishness.

III. It is well to be simple-minded, but not altogether simple.

IV. Evil belongs to Satan, and is overcome by Divine help.

V. The Gospel is the proclamation of Christ, according to the appointment of God.

VI. It is a revelation of good for all nations and all ages.

VII. It produces faith and obedience, steadfastness and salvation.

VIII. God is glorified, and His purposes are fulfilled, through Jesus Christ.

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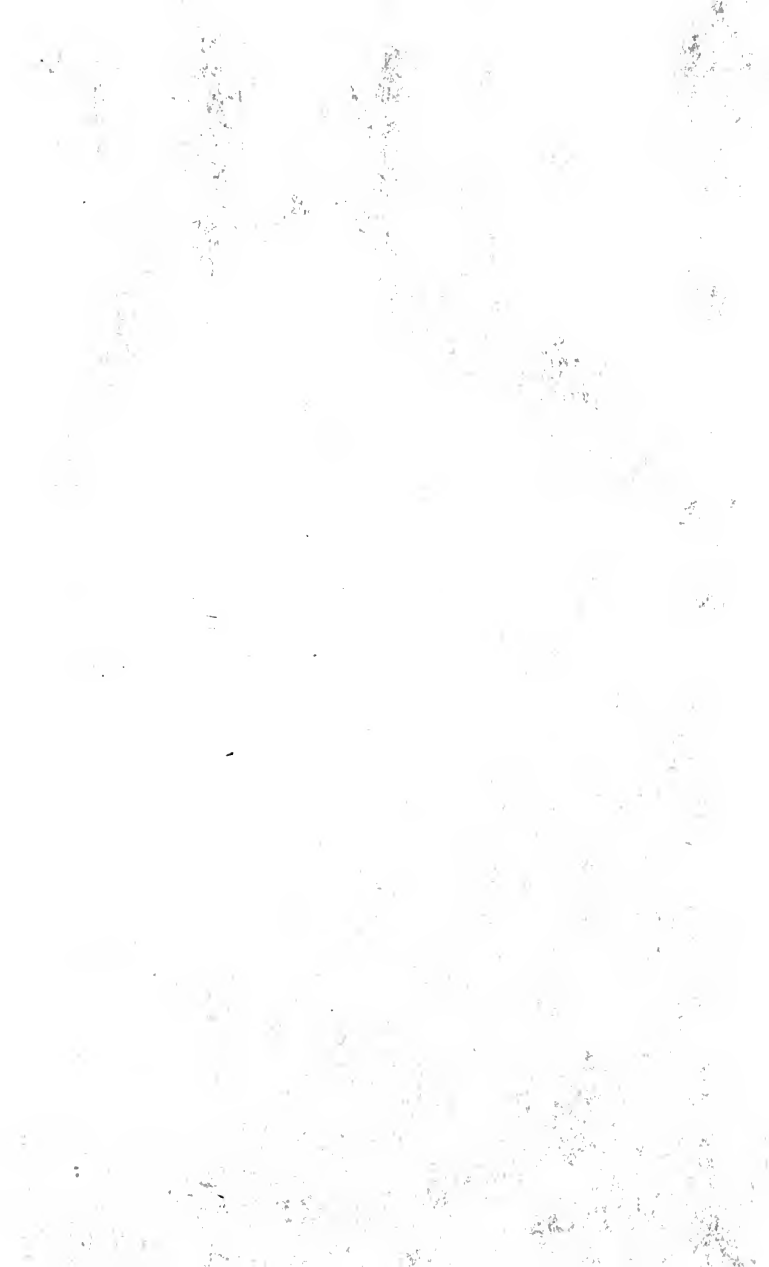
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